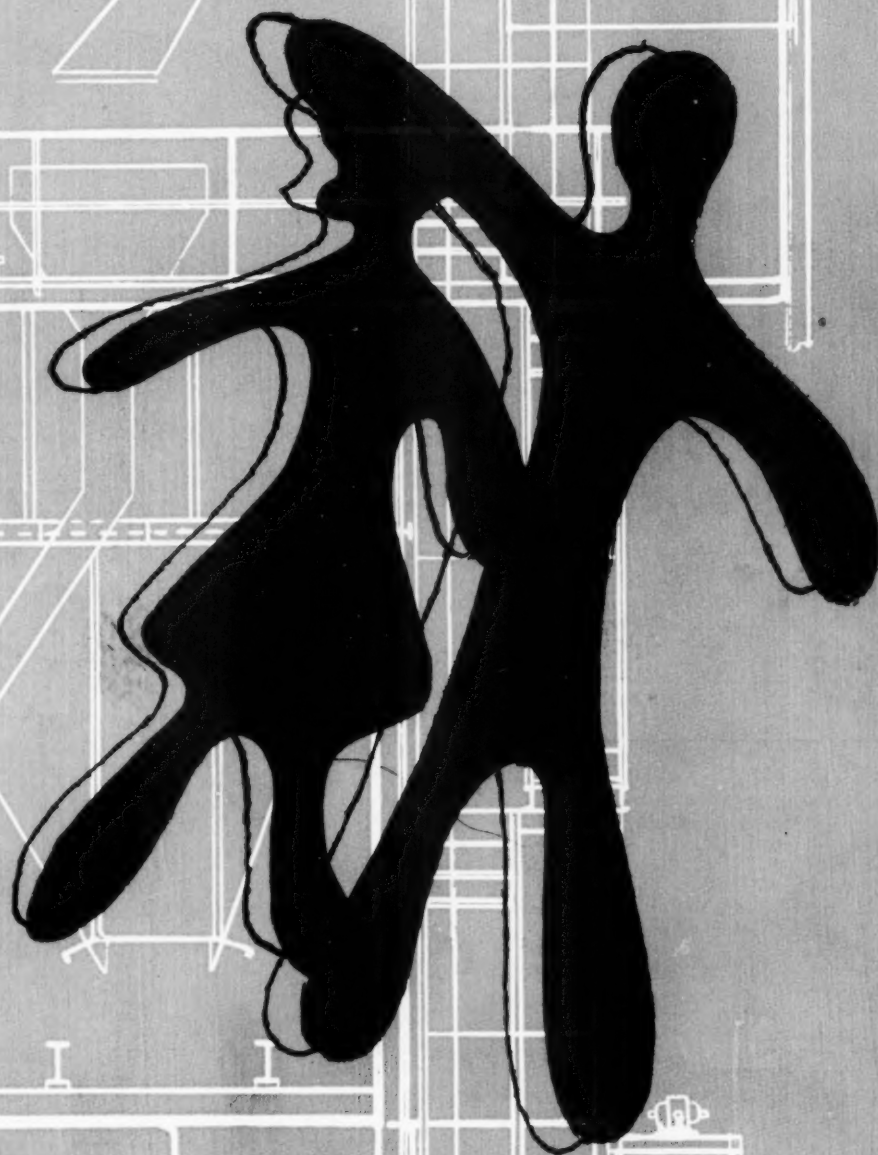


MOTIVE

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FEBRUARY, 1954

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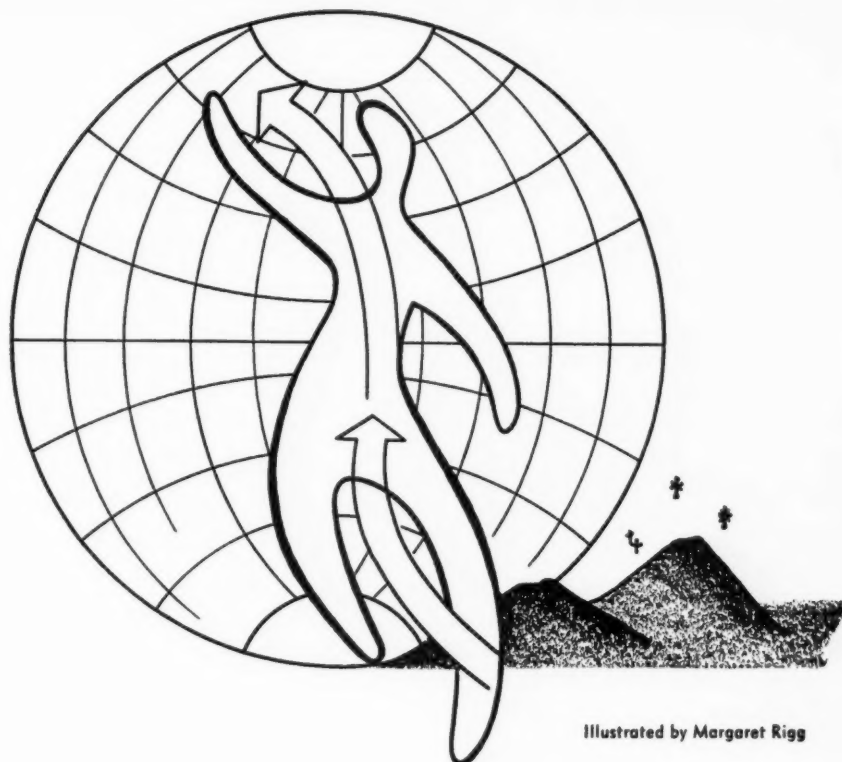
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COVER: A composite by the editor from art work by Carolyn House, Ohio Wesleyan University, who contributed the blueprint, and *motive's* staff artist, Creason Clayton, who produced the figures.

The Nature and the Ground of Social Concern



Illustrated by Margaret Rigg

The experience of Divine Presence wholly satisfies, and there are a few who, like those on the Mount of Transfiguration, want to linger there forever and never return to the valleys of men, where there are demons to be cast out. But there is more to the experience of God than that of being plucked out of the world. The fuller experience, I am sure, is of a Love which sends us out into the world. "As the Father hath sent me, even so send I you" becomes, not an external, biblically authorized command, but a living, burning experience. For the experience of an inflooding, all-enfolding Love, which is at the center of Divine Presence, is of a love which EMBRACES ALL CREATION, not just our little, petty selves. . . . Not only does all creation have a new smell, as Fox found, but it has a new value, as enwrapped in the infinite Love of God, wherein not a sparrow falls to the ground without the Father. Have you experienced the concern of the sparrow's fall?

Thomas R. Kelly, *A Testament of Devotion*
(Harper & Brothers, New York, 1941)
Used by permission.

If the World Is to Be Unified

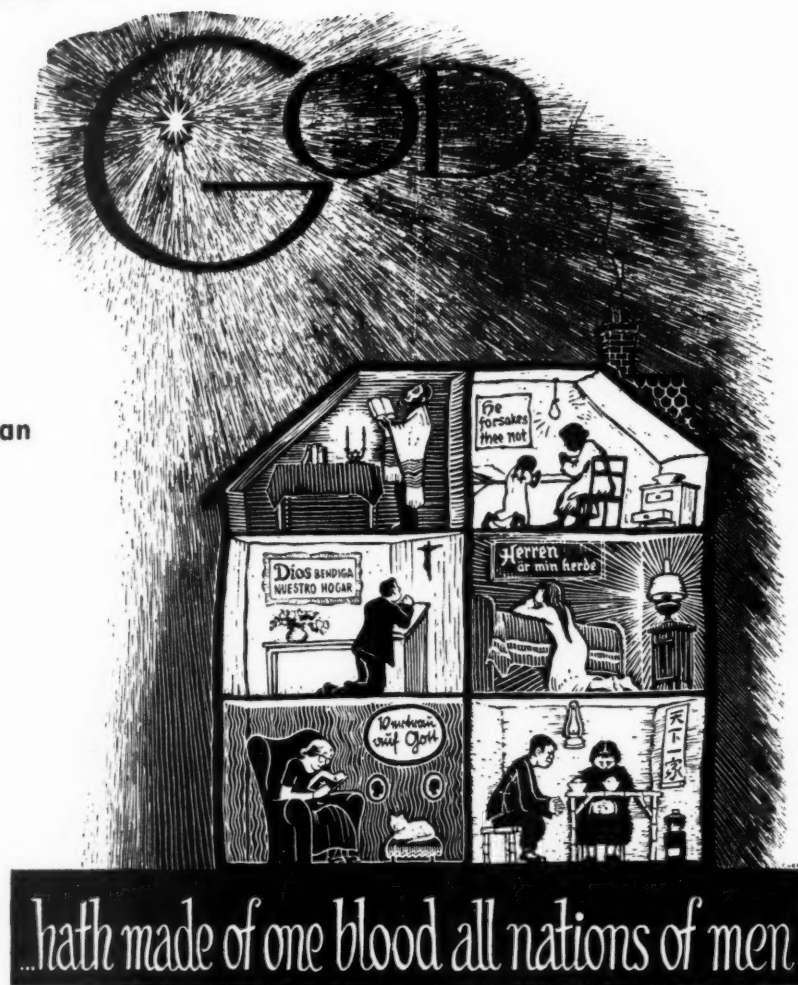
by Dr. Sarvepalli Radhakrishnan
Vice-President of India

I PROPOSE to consider with you the position of religion in the modern world. If there is one feature more than another which characterizes our world, it is this: that different parts of the world have come together and the ultimate presuppositions of different cultures are also being drawn into close intimacy.

The task set for our generation is to build a united world. It has been brought together by the inventions of science and technology. Politics and economics are also becoming interdependent. If we are to sustain this unity something more is necessary. The soul is formed and doth the body make. We can't build a united world on food and television, bread and techniques, or better plumbing and faster travel. We feel human beings require something more; the eye is not satisfied with what it sees, nor the ear filled with hearing. Human individuals are not to be treated as mere lumps of flesh and bone, controlled by

social pressures and conditioned reflexes.

We have made great advances in science and technology, but whether these advances are going to be used for the purposes of healing and life, or for destruction and death, depends on the sort of men we are: whether our minds are clear, whether we are courageous in action, or whether we are filled with narrow egotism and desires. So, there again, we require a discipline which refines our emotions.



Christian Friends Bulletin of the Anti-Defamation League

Dr. Sarvepalli Radhakrishnan is not only one of the world's most distinguished philosophical thinkers, he is also that happy combination of thinker and political leader which great nations, in their genesis, often produce. As India's Vice-President and also President of UNESCO, he is convinced spiritual and intellectual kinship is the basis for building a peaceful world, that the biggest truth in human life is its divine possibility. Those who are perplexed concerning the role India plays in today's affairs should study the implications raised in this article which originated at Northwestern University during Dr. Radhakrishnan's visit to the United States last spring.

motive

which tames our passions, which stimulates our whole being and gives us a maturity of mind which is essential for living in this new world where peoples, cultures, civilizations and religions have come together, never again to part. This is the world in which we are placed.

There are people in this world who strive to bring about this unity on the basis of a materialistic philosophy. We, at any rate, feel that the basis cannot be materialistic. The unifying force in the world must be different from the materialistic; it must have some kind of spiritual direction. The moment that question is raised, many difficulties are brought up. We are asked, "How can we, men steeped in the spirit of science, who are now products of Darwin and Freud, Marx and Engels, how can we take religion seriously?" From the time Copernicus displaced the world from the central place it occupied and made it merely into a grain of sand in an immense cosmos, from the time Darwin tried to account for evolution and its growth by purely naturalistic principles; when Marx exposed the social and economic roots of religion and made out that it was only an opiate which Freud exaggerated and developed into what he called a mass neurosis; when Nietzsche wrote his book on two hundred years of nihilism by proclaiming the death of religion; when writer Dostoevski, tormented by his own inner doubts and the complications of a nihilistic philosophy, took shelter in *The Grand Inquisitor* with his world of miracles, authority, mystery, some kind of rebuke was administered to the way in which religions have been functioning. It is our duty to find how far this attack can be regarded as legitimate. We are steeped in the spirit of science and anything which commends itself to us must satisfy our scientific conscience. Scientists tell us we can be satisfied with the orthodoxies and with totalitarian systems. They seem to have the answer to all questions, and their answers appear to be always right. So long as one adopts such an attitude, it cannot be regarded as scientific.

There is a fashion in philosophy.

also, which dismisses metaphysics and religion as moonshine, as meaningless nonsense. Unless we are able to establish propositions as valid on the basis of their empirical verifiability we can't accept them. So these philosophers quote the authority of Hume and tell us whether religious propositions can stand the scrutiny of observation and logical reasoning.

While on the theoretical side these difficulties are raised, on the practical side also many difficulties are urged. Some say religion, instead of emancipating the mind of man, has actually crippled it. Whenever it is thought necessary to liberate the mind of man, that kind of liberation takes place not in the name of religion, but in the name of strong, rationalistic humanism. They tell us many religious people, instead of attempting to play their part in the actual affairs of the world, try to escape from this world, looking upon it as something unreal, imaginary, a mere passing show. If religionists begin to take interest in this world, they adopt a queer attitude of defending the *status quo*. Many of the sermons and the prayers uttered in churches are long political harangues, congratulating ourselves on the virtues we have developed, and are meant more for the ears of other men than for those of God. When grave questions of peace and war arise, the church dignitaries, the religious authorities—Buddhist, Christian, Hindu, Muslim, it makes no difference—wait silently by, and if anything, they echo the worst passions of the crowd. When systematic attempts are being made to destroy the springs of tenderness, fellow feeling, and loving-kindness which human individuals have, how have the religions operated in this world? That is the way the questions are put, or the difficulties are urged.

FROM the scientific and the humanistic points of view these grave objections are brought against the place of religion in modern life. This does not mean it is possible for us to escape from religion. Everywhere the minds of men are potentially reli-

gious. They are hankering for some kind of object which satisfies their minds, gives them strength to act for world solidarity, for human unity. They are all ready to accept the challenge of this world and go on responding to it to the best of their abilities. All they ask for is a sense of reality, and an understanding that we have been scientifically trained. It is not Marx and Engels but the scientific achievements of three centuries which have gradually led us to the position which we occupy today. And if you are to give us a religion which will satisfy our intellectual conscience and our spiritual hunger, you must take that into account.

One of the most serious objections which they raise is: How can religion become a unifying force in this world when it speaks with so many voices and says we must either accept this or accept that or accept a third thing? There are competing absolutisms in this world. We want to provide a basis for world unity. The materialists contend they are able to do it on the basis of matter. We differ from them. We want to get religion to serve as that spiritual foundation on which the world's unity can best be sustained. But can that unity be sustained by any of these sects—religions which have lost their native purity, departed from their original dynamic vigor, ceased to be revolutionary, and degenerated into narrow, dogmatic, exclusive, arrogant sects? That is the situation we find in the religious world. How can we bring about a betterment in this situation?

Now, I wish to suggest that it is possible for us to have a religion which will satisfy both the scientific and the humanistic aspirations of the modern world. When the scientists tell us the world consists merely of matter, or some philosophers tell us all is sensation and the inferences which we draw from them, we have to find out whether those glorious achievements, those miracles of science and technology, do not demonstrate the omnipotence of the mind of man over this material environment. Are they not indications of a wonderful spirit of intent and dedicated liv-

ing on the part of the great scientists themselves? If you look at scientific achievements, the one thing which will impress you is the mind of man which has been able to penetrate the secrets of this world, which has mastered this whole world, and which is trying to master it still further. Does this not indicate the mind of man is more central than the matter which it is trying to study?

Again, what are scientific theories? Scientific theories are reflections on observed data. The unobservable entities of atomic physics are all devised to account for phenomena which are observed. In other words, you take up the data and on that basis try to frame a theory which will be adequate to those facts observed. It comes to this: scientific theories are reflections on data given to us.

SO, also, are the philosophical and religious postulates. You look at the world, you look at the way it has progressed from what they call the

events which occupy the space-time continuum, through life, through consciousness, through human intelligence, to divinized human beings themselves. It has progressed like this. Darwin himself, whose authority is quoted in his *Descent of Man*, concludes by saying: "This grand sequence of the events of nature cannot be due to chance." The mind of man revolts against it. Here in the world which is obdurate, which is alive, which is advancing, which is perpetually revealing to us more and more reaches—can this world be put down as a mere series of accidents? Well, the scientists themselves have bestowed attention on this subject and reflected upon the presuppositions of it and have come to the conclusion it cannot be derived from anything less than a kind of cosmic purpose which is governing this whole evolution. And even when we take up the positivist hypothesis that we must proceed from what is given to us, we should like to ask what is it that is given to us? Can we say the only things given to us

are events in space and time? Are not other things also given? Logical universals, facts spiritually experienced by people of the world? Are they not also parts of the given data of experience? Is experience merely to be limited to sense experience?

There are such things as logical experience and spiritual experience. There are people in this world who have asserted they have seen things with the eye of the soul in as clear a way as other people have seen things which belong to the physical world. That is the position on which almost all religion stands. You remember when Socrates was asked in his last hours, "Where shall we bury you?" he answered, "Catch me first before you think of burying me." Well, he was asking there what constitutes the reality of myself? Do you think it is the physical body, susceptible to pains and pleasures, origin, growth, and decay? Is it the emotional self where I have likes and dislikes, hopes and fears, and all sorts of preferences and aversions? Are you identifying me with that kind of emotional self or do you take into account my intellectual self which is trying to censor the decisions of my emotions, to veto, to control? Or are you going back to something deeper still which stands behind my intellectual, my emotional, physical self? It is there, at the back of all these things, and it is the self. Can you catch it?

Socrates' meaning was: the true self can never be objectified, can never be held up as something which is opposite to us, can never be thrown on that wall; it is something which is strictly private, peculiar to the individual, which refuses to be naturalized as a substance or category. It is something which transcends all these things.

The greatest thinkers in the world, who have thought on these religious problems, have come to the same kind of conclusion. When the Upanishad writers say, "That art thou," they mean there is an element of the human individual which is to be regarded as a spark of spirit, as belonging to the supreme principle that

(Continued on page 29)

JAIN MONKS OF INDIA

Dr. K. L. Kothary
Bombay Art Society Exhibition 1952-53



Portrait of a Family in Stained Glass

A photographic story
by Douglas Grundy

Somers Sr., at work in his home studio, makes an exquisitely detailed design in full color which will be completely copied in the actual glass. Such windows may range in prices up to \$25,000. The designs are considered museum pieces and are priceless.



Three Lions

IN the Middle Ages when the art of the stained-glass window reached its apotheosis, the artisan of the craft did everything from designing his window to leading it and installing it. He was a consummate craftsman who prided himself on doing the entire job himself. But today, in those few shops where stained-glass windows are still made, each of the operations involved is usually done by an individual expert in deference to modern production methods and specialized labor.

The only exception in the New World today is the family of William D. Somers of New Hyde Park, Long Island, New York. Mr. Somers and his

three sons (a fourth is about to enter the family circle of stained-glass makers) perform all aspects of this fast-dying art. Mr. Somers keeps it in the family. The many windows for churches, colleges and elaborate private homes they are constantly making come out of the homebound workshop in which only they work atop their family cottage.

"There are perhaps fewer than sixty-five recognized glass painters at work in the world today," Mr. Somers, Sr., points out, stressing the need for courses on stained-glass window painting in college art schools. "With no apparent effort being made to train

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Mr. Somers began his work when he was fifteen. Today his three sons are already working with him side by side as he tries to fill the flood of orders which ceaselessly come his way. A fourth son, about to turn fifteen, is already being apprenticed to his older brothers.

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Dr. K. L. Kothary

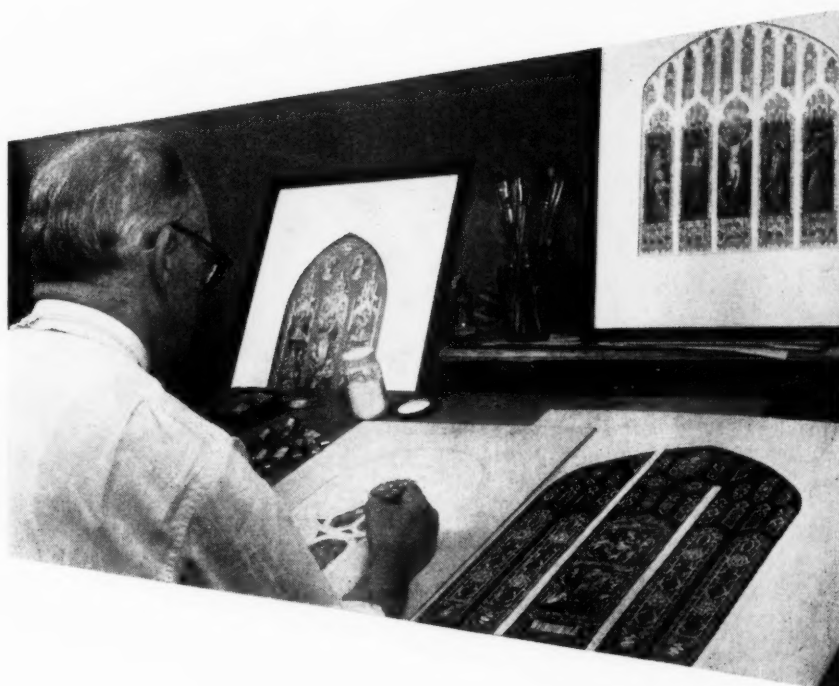
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Three Lions

From the small color rendering, a large, full-scale drawing is made on heavy wrapping paper with charcoal coated with shellac to prevent the black from smudging off while being worked. This detailed outline in full size is then cut out piece by piece with special three-bladed shears. The shears remove a piece of the pattern to compensate for the room required in final assembly by the leading placed between the glass pieces. Such shears are not made in America and must be imported from either Germany or England.



Three Lions

Individual pieces of glass are cut to match each piece and placed over the pattern where they are held in place first by nails and then by beeswax and rosin mixture as work progresses. All the rare pieces of colored glass of every hue and color are imported from England or Germany. Here Somers prepares the came lead strips for use by David, his son.

motive



Three Lions

Using solder, Gilbert Somers fastens various pieces of came leading. Except that his soldering iron is electrically heated, this is the method employed by the artisans of medieval Europe.

Three Lions



David Somers works on a stained-glass window in the Congregational Church of Patchogue, L. I. He and his brother began their careers working on comparatively simple jobs like this one where only opal glass was used, with the shapes completely regular and geometrical. A knowledge of architecture is essential to the craft of the stained-glass designer and builder. He must know what strains and stresses will be brought to bear against his window, and he must bear in mind the relationship of light and dark.



Three Lions

Three Lions



Because they are made up of so many pieces, stained-glass windows are prone to buckle. To lend them backing without interfering with their transparency, a glass backing called "lux-light" glass is sometimes added. This glass is slightly rippled and often adds texture to the total effect. It is applied to the outside of the window and helps, too, to make it weatherproof. David and Gilbert cut large pieces of such glass.

To paint the finer details on stained-glass figures, Somers uses a fine brush to apply imported, fusible-glass paint pigments which, when baked, will fuse with the glass base to yield transparent finish. As soon as the colored pigments have dried on the glass, Somers applies a murky brown stipple to the glass which is known as the "stain" from which the glass receives its common name "stained glass." With a dry brush he removes some of this stipple to produce artistic high lights. All the folds of the gowns are created by running the dry brush over the stained pigment applied before the windows are baked in a gas oven.



Vacation Time

Let's Make It Count!

Methodist Youth Caravans service directory

Compiled by Eddie Lee McCall

CARAVANS

Methodist Youth Caravans are asking approximately 300 young men and women, eighteen to twenty-four, to give ten days to training, six weeks to caravan service and two days to an evaluation period during the summer. Two years' college training or outstanding experience in youth work, actual experience in Methodist Youth Fellowship, coupled with desire to help other youth find a greater joy in youth work necessary. Training centers: *Scarritt College, Nashville, Tennessee*, June 15-25; *Oklahoma City University, Oklahoma City, Oklahoma*, June 15-25; *Allegheny College, Meadville, Pennsylvania*, June 22-July 2; *Westminster College, Salt Lake City, Utah*, June 22-July 2. Expenses to training center and from last church served back home paid by caravaners. Other necessary expenses paid by sponsoring agencies. Application blanks available from director of religious life on Methodist college campus, from conference director of youth work or from Methodist Youth Caravans, P. O. Box 871, Nashville 2, Tennessee. Send completed application to Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

Two special drama caravans, each composed of four students and a trained drama person to act as counselor, will train at *Scarritt College, Nashville 2, Tennessee*, June 15-25, under the direction of James Warren. Participants must furnish recommendations and information on religious and social back-

ground. Approximately four to five weeks will be spent in the field, working in local churches and with Methodist student groups. Expenses are cared for in the same manner as those of regular caravaners. Write: Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

Methodist Youth Caravans also needs adults to serve as counselors for caravan teams. Former caravaners who are now past youth-age range would find this an excellent opportunity for service. Christian character and maturity in Christian experience, college training or its equivalent, a knowledge of and experience in youth program of Methodist Youth Fellowship, ability to get along with people necessary. Write: Harold W. Ewing, P. O. Box 871, Nashville 2, Tennessee.

Youth Fellowship of the Evangelical and Reformed Church and the Pilgrim Fellowship of the Congregational-Christian Churches will sponsor jointly from middle of June to end of July, national, interdenominational, interracial caravan teams of four young people each, to work with youth in churches and camps or conferences. Thirty-two students needed, minimum age seventeen years. Basic interest in church and its youth program, plus willingness to do hard work for benefit of others. Cost: \$5 registration fee. Students pay travel to training sessions. All expenses while at work covered. Deadline, May 1. Write: Miss Ethel A. Shellenberger, 200 Schaff Building, 1505 Race Street, Philadelphia 2, Pennsylvania.

WORK CAMPS

Department of College and University Religious Life of the Board of Education and the Department of Student Work in the Board of Missions and Church Ex-

tension of The Methodist Church will offer ten service opportunities (including a travel seminar in *Europe*—see "special projects"—community service and Christian Witness projects) this summer.

California, June 28-August 21. Ecumenical work camp in which Methodist Student Movement cooperates with National Council of Churches Migrant Committee. First week will be spent at *Modesto, California*, in orientation program. Six college students having completed their sophomore year are needed; men and women with sincere desire to serve migrants. Campers responsible for travel to and from work camp and activities fee of \$25 each. Write: R. C. Singleton, Board of Missions, 150 Fifth Avenue, New York 11, New York.

Kentucky, June 23-August 4. Located in *Powderly Community of Western Kentucky at Muhlenburg Methodist Settlement, RFD 4, Central City*, this project in coal fields seeks to apply Christian faith through program of rural mission operated by Woman's Division of Christian Service. Coal industry has typed life of community. Ten college students, both men and women, will be needed. Applicants should have completed sophomore year before project begins, and should have skills in leader-



ship training, club work, youth work, children's work, recreation, crafts, etc. Students defray cost of travel from their homes to work camp and return, plus activities fee of \$20. Write: R. C. Singleton, Board of Missions, 150 Fifth Avenue, New York 11, New York.

Rio Grande Valley, Pharr, Texas, June 23-August 4. Camp, in operation near Mexican border since 1950, has become sort of outpost for intercultural experimentation and understanding. Students will give leadership in summer program at Valley Institute, in Latin-American churches, and will have opportunity to learn about social and religious problems of a complex rural, bilingual, mixed culture. Fourteen students having finished sophomore year needed. Deep desire to serve and willingness to do hard work necessary. Speaking knowledge of Spanish not required but helpful. Students pay cost of travel to and from Pharr, plus activities fee of \$20. Write: R. C. Singleton, Board of Missions, 150 Fifth Avenue, New York 11, New York.

Cuba, June 29-August 12. Reverend Victor Rankin and Miss Leora Shanks will direct work camp at *Santa Rosa*. Skills should include practical know-how in construction, grading, carpentry, bricklaying, religious education, recreation, youth and children's work and music. Eleven North American and five Cuban students who have finished sophomore year needed. Stable patterns of emotional behavior, no feeling of superiority, and willingness to conform to certain cultural demands prerequisites. Campers pay transportation from their homes to Miami and return, plus fee of \$50 to be used for recreational purposes and other costs of project. Write: Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

Mexico, June 23-August 4 (tentative), near *Monterrey*. Program consists of religious education, evangelism, recreation, worship, study and physical work. Twelve students who have finished sophomore year needed. Campers must have sincerely friendly attitude toward Mexicans. Group discipline and willingness to abide by customs of people necessary. Student must provide transportation to and from work camp; and fee of \$60 for certain activities and expenses of board and lodging. Write: Harvey C. Brown, P. O. Box 871, Nashville 2, Tennessee.

South Dakota, June 23-August 4. Work camp will practice policy of well-balanced program. Students work in rural churches of South Dakota Annual Conference. Excellent laboratory experience. Fourteen college men and women who have finished sophomore year needed. Skills in simple construction, leadership train-



ing in children's and youth work, evangelism, recreation, worship, and sociology of rural community important. Students pay activities fee of \$20 and travel to work camp and return. Write: R. C. Singleton, Board of Missions, 150 Fifth Avenue, New York 11, New York.

Washington, D. C., June 23-August 20. Mount Vernon Place Methodist Church sponsors an excellent social service program in complex urban area. Work camp serves as part of this program for eight weeks. Study program affords contact with experts and important issues in Washington. Twelve to fourteen college men and women who have completed their sophomore year needed. Skills for camping, day camping, work with boys and girls, simple physical work, worship, evangelism, recreation helpful. Students pay activities fee of \$25 and travel to and from Washington. Write: R. C. Singleton, Board of Missions, 150 Fifth Avenue, New York 11, New York.

American Friends Service Committee considering work camp projects June 25-August 20, on Indian reservations in *South Dakota*, in *Minnesota*, *Iowa*, *New York* and *California*; rural areas in *Pennsylvania* where migrant and other agricultural workers are living without adequate housing, sanitation and recreation facilities; in crowded urban sections in *Washington, D. C.*, *Los Angeles*, and *Brooklyn* (New York) where there are needs for self-help home repair programs, recreation and crafts, day camps and other community facilities; and in a newly developed *Pennsylvania* industrial community. Cost: \$135 for each camper. Some financial aid available. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Presbyterian Church USA has planned

work camps in *Alaska*, *Arkansas*, *Arizona*, *Georgia*, *New Mexico*, *Tennessee* and *Utah* involving construction or other physical labor as well as shared experience in worship and study. Participation by group units from colleges and student centers. Cost: Travel to field, maintenance (\$1 a day) and minimal registration fee. Registration deadline, March 15. Write: Department of Campus Christian Life, 808 Witherspoon Building, Philadelphia 7, Pennsylvania.

Presbyterian Church USA will promote work camps in *La Marina*, *Mayaguez*, *Puerto Rico*, and *El Guacio*, *Sebastian*, *Puerto Rico* involving construction work, community recreation, as well as group sharing of worship. Camps begin June 15, for eight or nine weeks. Eight men and eight women needed. Participation in work camp or in similarly small Christian group experience necessary. Knowledge of Spanish helpful. March 15, deadline. Cost: Approximately \$200. Write: Department of Campus Christian Life, 808 Witherspoon Building, Philadelphia 7, Pennsylvania.

Presbyterian Church USA is planning to build first unit of camp for Student Christian Movement in *Sao Paulo*, *Brazil*, July and August. Previous participation in work camp or similarly small Christian group experience necessary. Knowledge of Spanish or Portuguese helpful. Cost: \$350 (estimated). March 15, deadline. Write: Department of Campus Christian Life, 808 Witherspoon Building, Philadelphia 7, Pennsylvania.

Universalist Service Committee will sponsor two work camps: *Camp Hill*, *Alabama*—ten to twelve high school seniors or college students will redecorate dormitory rooms at Southern Industrial Institute, work on institute farm, and conduct educational and recreational activities for problem children and students. Probable dates, July 15-August 15. Cost: \$75. *Chicago, Illinois*—ten to twelve high school seniors or college students needed to conduct recreational and group programs for children and young people of International Housing Project at *LeClaire Courts*. Approximate dates, July 1-September 1. Cost: \$200. For information about either project, write Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

Brethren Service Commission needs six boys and six girls to work July 6-August 6, at the Brethren Service center, sometimes called Church World Service Center, *New Windsor*, *Maryland*, preparing relief clothing and other goods for shipment. Campers receive maintenance, but must furnish transportation to and from *New Windsor*. Registration deadline,

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June 1. Write: John H. Eberly, New Windsor, Maryland.

Tuolumne Co-op Farm, five miles west of *Modesto* in dairy farming area, needs two or three boys or girls, or mixed, any length of time during summer, but preferably for a longer rather than a shorter time, to participate in life and work of community. No experience necessary. Participants bring own bedding and work clothes. Room and board furnished. Students pay transportation. Write: George Burleson, Tuolumne Co-op Farm, Rt. 8, Box 1059, Modesto, California.

Pilgrim Fellowship and Congregational Christian Service Committee will sponsor four projects: *Delmo, Lilbourn, Missouri*, June 21-August 13, six girls and six men, minimum age eighteen, enlarge thrift shops, put up community building, equip and develop three playgrounds; *Fort Berthold, North Dakota*, July 8-August 18, nine girls and ten men, minimum age eighteen, help members of Fort Berthold Indian Reservation in relocation of parsonage and church; *Hughson, California*, July 24-August 21, ten girls and ten men, minimum age fifteen, pick and dry fruit for shipment to foreign peoples who are in need; *Luquillo, Puerto Rico*, June 22-August 2, five girls and five men, minimum age eighteen, construct playground. Cost: \$70; \$55.50; \$30; \$55.50 respectively. Write: Henry Rust, 14 Beacon Street, Boston 8, Massachusetts.

Youth Department of the World Council of Churches will sponsor thirty-four ecumenical work camps in nineteen countries as part of its whole task to help young people understand and participate in movement toward greater unity and wider witness of Christian Church. American applicants, minimum age eighteen, should be able and willing to work, should be considered responsible by their parents for unchaperoned traveling, willing to accept opportunities to tell about their experiences in local churches upon returning. Preferably have demonstrated previous conviction about Christian service in work camp, caravan or other experience of dedicated Christian living. Cost: *Europe*, approximately \$650; *Far East* approximately \$900-\$1,000; *United States*, \$70; *Puerto Rico*, \$200. Amounts quoted include travel, maintenance at camp and insurance. Write: Ecumenical Work Camps, 110 E. 29th Street, New York 16, New York.

STUDENTS IN GOVERNMENT

American Ethical Union is sponsoring an encampment for citizenship at *Fieldston School, Riverdale, New York*. June 27-August 7, where anyone in age



range of seventeen to twenty-three may receive citizenship training in understanding of current issues as well as techniques for effective action in his own community. Students from all backgrounds—unions, farms, colleges, cooperatives, churches, civic groups—live and work together. Cost per camper for tuition, room and board is \$350. Some scholarships, partial and full, available. College credit may be obtained through selected institutions. Write: Encampment for Citizenship, 2 West 64th Street, New York 23, New York.

National Student Council of the Y.M.-Y.W.C.A. will conduct its annual *Washington* (D. C.) student citizenship seminar, June 20-August 31. Students hold full-time, paid jobs in government agencies, and spend eight to twelve hours a week in seminar meetings, studying Federal Government processes. Two years of college required. Cost: Registration fee of \$60. Salaries for two months sufficient to cover living costs and coach fare from Middle West. Write: Miss Jimmie Woodward, National Student Y.M.-Y.W.C.A., 600 Lexington Avenue, New York 22, New York.

American Friends Service Committee is planning a week-long *Washington* (D. C.) institute in June for twenty to thirty college students, undergraduate level with few graduate and foreign students. They will attend Congressional hearings, sessions of both houses of Congress and meet with members of State Department, Washington press, United Nations agencies, Congress, embassy and other government officials. Group will live cooperatively near Davis House and International Student House. Cost: Room, meals and transportation within Washington will probably amount to \$30. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

INTERNATIONAL ACTIVITIES

Experiment in International Living will provide 450 qualified young people with carefully planned experience through

which they may train for effective world citizenship. Candidates, ages sixteen to thirty, are chosen on personal merit based on qualifications, recommendations and results of interviews with former experimenters. Those selected usually travel in groups of ten, under guidance of trained leaders, spending eight to ten weeks in one of twenty-eight countries. First month each experimenter is confronted with unique challenge of living as member of family abroad, where there is a young person of similar age. During second half of summer each visitor invites his young host to accompany group on camping, cycling, bus or train trip. English-speaking groups will go to *Denmark, England, Wales, Finland, Holland, India, Ireland, Israel, Norway, Scotland, Sweden, Yugoslavia, Switzerland, Austria, Germany, Australia, Egypt, Japan, the Philippine Islands and Turkey*; French-speaking groups to *Belgium and France*; German-speaking groups to *Austria and Germany*; Italian-speaking to *Italy*; Spanish-speaking to *Mexico, Peru and Spain*. For the first time groups will go to *Chile and Ecuador*. Experimenters sail between June 15 and July 4. Approximate costs range from \$390 for Mexico; \$750 for Europe; \$770 to \$1,100 for South America; to \$1,345 for the Near and Far East. Estimated fees include transatlantic passage and all costs except personal expenses outside U. S. Candidates urged to apply before April 1, and not later than June 1. Write: Admissions Office, The Experiment in International Living, Putney, Vermont.

Experiment also offers young people of college age and their parents opportunity to participate in program in *United States* by opening their homes for a month to member of one of fifteen groups in the States under Europe-to-United States program. Write: Miss Marjorie Ritchie, Europe-to-United States Director, The Experiment in International Living, Putney, Vermont.

Universalist Service Committee offers opportunity, July 1-September 3, for limited number of students to share summer experience at two *Arbeiter-Wohlfahrt* German refugee youth centers. Participants should be able to converse in elementary German, must have social, educational, athletic or other recreational skills, and basic desire to share in program seeking to demonstrate through organization and techniques the meaning of democracy. Cost: \$550, including all transportation. Scholarship aid available. Write: Dana E. Klotzle, executive director, Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

Lutheran Student Association of Ameri-

ca will sponsor two international study-service projects: *Mount Cross, California*, June 16-20; *Camp Sequanota, Pennsylvania*, June 16-28. Thirty-five students for each camp—international and American students, Christian and non-Christian. Study around central theme, "Freedom in Responsible Society." Registration fee, \$3; board and room, \$35; scholarships available. Deadline, April 1. Write: Lutheran Student Association of America, 327 South La Salle Street, Chicago 4, Illinois.

National Student Council of the Y.M.-Y.W.C.A. will sponsor European seminar, July 4-September 8, relevant to social, economic and religious situation in Europe, to get acquainted with European students, and to consider demands of faith for responsible citizenship and role of Christians in building a more peaceful world. The group will visit *England, Western Germany, Italy, Switzerland and France*. Seminar under direction of experienced member of staff of National Student Y.W.C.A. or National Student Council of Y.M.C.A. Cost: \$950. No scholarships available. Membership in seminar open to students of all races and creeds who have completed two years of college. Write: Miss Jimmie Woodward, 600 Lexington Avenue, New York 22, New York.



American Friends Service Committee is working out plans whereby seventy-five American volunteers will be sent to international work camps sponsored by AFSC and other organizations in *Algeria, Austria, Belgium, Denmark, Finland, France, Germany, Great Britain, Israel, Italy, Netherlands, Norway, Sweden and Switzerland* during June-September. Groups depart for Europe at various times in June and return by middle of September. Each volunteer is expected to be available for approximately a three-month period. Deadline, March 1. Previous experience in U. S. work camps, Mexican service units or other AFSC or similar projects desirable. Applicants should have good physical stamina, should be at least twenty years of age and able to speak one language other than English. Cost: Volunteers are asked to pay, if possible, their own transporta-

tion, orientation, and insurance expenses which amount to \$460. Some financial aid available. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Brethren Service Commission needs twenty-five campers (approximately half of places will be reserved for members of Church of the Brethren) between ages of eighteen and thirty who are eager to serve. Foreign language is helpful. Tour group sails from New York June 10 and returns to states August 24. Tentative camps are scheduled for *Vienna, Austria*, where Protestant School at Karlsplatz will be rebuilt; *Upper Austria*, a social and recreational camp for refugee children in a refugee camp; *Germany*: 1) *Kassel*, peace seminar at the new Brethren House; 2) *Flensburg* construction project building International House on Danish-German border to help promote better understanding among youth of these nations; 3) *Schwarzenau*, helping community build new water system; 4) *Hessen*, helping to build educational plant for a Protestant church; 5) In a *refugee hospital*, recreational camp for children who are sick—providing games, crafts, music and spiritual help; 6) In a *refugee camp*, helping build social center for East Zone escapees and making social contacts with youth recently come from Eastern Germany. Cost: Approximately \$700-\$800, including transportation New York to Europe and return, tour fee of approximately \$240, maintenance in camp of approximately \$1 per day, passport, medical fees, etc. Registration, March 1. Write: Brethren Service Commission, 22 South State Street, Elgin, Illinois.

American Friends Service Committee will conduct overseas seminars during the summer in *Europe, Japan and India*. With few exceptions, these are attended by persons already on continents where seminars are located. Cost: Scholarship aid available, no assistance for ocean transportation provided. Write: Miss Nora B. Booth, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

American Friends Service Committee is planning two seminars, one at *Sarah Lawrence College, Yonkers, New York*, for four-week period during June-July; the other at *Orcas Island, Washington*, August 13-September 4. Theme for Sarah Lawrence seminar: "Economic and Social Development, National Interest and International Cooperation." Special attention will be given the United Nations and its specialized agencies. Theme of Orcas Island seminar: "Human Rights and Responsibilities, the Roots of Freedom and Security." All participants are foreign students with exception of five or

six Americans in each seminar. About eighty can be accommodated. Selections made primarily on basis of recommendations from appropriate faculty and student advisors. The cost to the Service Committee is approximately \$125 for each participant. Committee asks each participant to make a large contribution as possible. Scholarship aid available. Cost: \$15 registration fee and travel expenses. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Lisle Fellowship, Inc., has scheduled two units in cultural relations through intergroup cooperative living, community service and attitudes consonant with understanding of people in world community. *Scandinavia*, at Student Hut of University of Copenhagen, Denmark, official language English, July 1-August 5; *Germany*, at Europa House near Marienburg, official language, German, September 1-October 15. Fifty students and young adults accepted in each unit. Cost: \$500, which includes round-trip fare from New York and expense in unit. Write: DeWitt C. Baldwin, 204 South State Street, Ann Arbor, Michigan.

Lisle Fellowship, Inc., is considering two units: *Japan*, July-August, official language English, cost approximately \$1,000 to \$1,200; *India*, late 1954-55, eight-months program in cooperation with Indian Five-Year Development Plan, official language English, cost approximately \$2,000. Write: DeWitt C. Baldwin, 204 South State Street, Ann Arbor, Michigan.

INSTITUTIONAL SERVICE



Universalist Service Committee needs thirty college or graduate students to work as ward attendants, with opportunity for study in *Illinois* state hospitals, June 20-September 1. Participants earn prevailing wages and maintenance; a small percentage of take-home pay is contributed to unit's program. Deadline for applications, May 1. Write: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

American Friends Service Committee unit members will work in hospitals for

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mentally ill and homes for mentally retarded, June 11-August 28, and in correctional institutions, June-September. Negotiations are under way to place summer units in the following locations: *Mid-west: Indiana, Iowa, Illinois, Ohio; Southwest: New Mexico, Arizona; South: Louisiana; Northwest: Washington; Middle-Atlantic: New Jersey; New England: Vermont, Connecticut.* Age: Eighteen years and older. For work in correctional institutions, the applicants should be at least twenty-one. Cost: Plan of contributing set up whereby all participants to share proportionately in cost of project. Unit members earn \$80 to \$100 per month, including room, board and usually laundry. Amount contributed is 10 per cent of monthly salary during each of first two months and 5 per cent of monthly salary for each month thereafter. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Mennonite Central Committee unit members will work in the following institutions: *Brook Lane Farm, Hagerstown, Maryland, June 12-August 27.* Four men and women, some college preferred, needed for mental hospital serving acute cases that can be helped in short time. *Good Shepherd Home, Allentown, Pennsylvania, June 12-August 27.* Ten men and women needed who have desire to meet needs of helpless and to help individuals learn to help themselves. This is a home for crippled and handicapped children, young people and old folks. It also serves a few orphans. Cost: Board and room plus \$85 to \$100 per month, minus 10 per cent of gross income for administrative cost. *Minnesota Society for crippled children and adults, Minneapolis, Minnesota, June 12-September 3.* Ten men and women needed, with two years college and an abundance of love for people. Camp for crippled and handicapped children. Cost: Room and Board provided. *Camp Paivika, Crestline, California, June 21-September 3.* Ten to fifteen men and women needed with at least two years of college and an interest in handicapped. Cost: Board and room provided plus \$135 travel allowance. *Madison, New York, June 21-August 27.* Ten to twelve men and women needed who are able to lead groups, have teaching experience in educational or church school. Must be twenty years old or older. Project serves both community and migrant labor camps. Working largely with Negro migrants, participants will contact ten camps, going to each four times a week. Cost: Local areas assume board and room and volunteer pays travel. *Western State Hospital, Ft. Supply, Oklahoma; Ontario Hospital, London, Ontario; Western State Hospital, Hopkinsville, Kentucky; Mississippi State*

Hospital, Whitfield, Mississippi, June 12-August 27. Ten men and women at each institution, two years of college preferred, to work with disturbed and distracted men and women needing love. Cost: Room and board plus regular wages, minus 10 per cent of gross income for administrative expense. Deadline for all applications, April 30. Write: Mennonite Central Committee, Voluntary Service, Akron, Pennsylvania.

COMMUNITY SERVICE

Youth Fellowship of the Evangelical and Reformed Church and the Pilgrim Fellowship of the Congregational-Christian Churches will sponsor jointly community service projects at *St. Louis, Chicago and Shannondale (Missouri)* from middle of June to middle of August. First two projects cover leadership in community centers in summer program of day camps, playground, residence camping, vacation church school, and the latter, assisting in cultivation and harvest of crops, recreational and church leadership. Twenty-four students needed, minimum age seventeen years. Basic interest in the church and its youth program, plus willingness to do hard work for benefit of others. \$5 registration fee. Students pay travel to training sessions. All expenses while at work covered. Deadline for applications, May 1. Write: Miss Ethel Shellenberger, 200 Schaff Building, 1505 Race Street, Philadelphia 2, Pennsylvania.

Department of College and University Religious Life of the Board of Education and Department of Student Work in the Board of Missions and Church Extension will conduct project in *New York City, June 23-August 4* (students report 4 P.M. on twenty-third), specializing in program of city church. Participants work in four or five home mission, interracial projects. First week given to orientation. Students live with their director and seek to develop a creative, democratic fellowship. Eighteen students having completed sophomore year and having skills in recreation, crafts, teaching, worship, and boys' and girls' work needed. Transportation to and from New York City, plus activities fee of \$25 must be borne by students. Write: R. C. Singleton, Board of Missions, 150 Fifth Avenue, New York 11, New York.

National Student Y.M.-Y.W.C.A. will sponsor a *New York* college summer service group for seven weeks beginning June 25. Students will work full time in a social agency and study economics, social and religious problems. Two years of college required. Cost: \$60. Students earn living expenses and coach travel from Middle West. Write: Miss Jimmie

Woodward, 600 Lexington Avenue, New York 22, New York.

A second college summer service group, under the same sponsorship, will be held in *Chicago.* For further information write: Miss Frances H. Mains, 410 S. Michigan Avenue, Chicago 5, Illinois.

American Friends Service Committee has scheduled units in eight villages in *Mexico and El Salvador.* Work projects include teaching handicrafts and English classes; conducting recreational activities, helping in hospitals and clinics; helping in construction work related to public health needs. Dates: June 30-August 18. Cost: Mexico volunteers are expected to pay approximately \$160, including insurance. Participants also expected to pay travel to project and personal expenses. Some financial aid available. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Mennonite Central Committee will conduct community service project, June 15-August 13, at *Camp Landon, Gulfport, Mississippi,* where volunteers work among poor white and colored families of the Deep South. Ten men and women needed to work cooperatively and lead in at least one of above activities. Must have definite evangelistic approach. Camp assumes board and room; volunteers pay transportation. Deadline for application, April 30. Write: Mennonite Central Committee, Voluntary Service, Akron, Pennsylvania.

STUDENTS IN INDUSTRY



Youth Service Committee of American Baptist Convention will conduct students-in-industry project at *Minneapolis, Minnesota, June 15-August 31.* Twenty-five students with at least one year college and an interest in labor and management problems wanted. Students obtain jobs in factories, stores, offices, etc., and attend seminars and discussion groups evenings and week ends inter-

preparing labor-management problems in light of Christian principles. Participants share costs of room and board. Registration deadline, May 15. Write: Frank Sharp, 152 Madison Avenue, New York 16, New York.

Three students-in-industry projects, approximately June 18-August 31, will be sponsored by **National Student Council of the Y.M.Y.W.C.A.** Students secure industrial jobs, work for pay, live cooperatively and meet frequently with community leaders. Thirty to forty in each group under the supervision of a trained director. Cost: \$30. Write: *Hartford*, Miss Elizabeth Johns, 167 Tremont Street, Boston 11, Massachusetts; *Los Angeles*, Charles Palmerlee, 715 South Hope Street, Los Angeles 17, California; *Minneapolis*, William Overholt, 30 West Ninth Street, Minneapolis 2, Minnesota.

American Friends Service Committee is planning five internes-in-industry projects, one each in *Chicago*, *Philadelphia*, *St. Louis*, *Cleveland* and *Atlanta*, June 11-August 27. Cost: Internes earning less than \$35 weekly contribute \$16 per week to cover room, board and field administrative costs of project; those earning \$35 or more contribute \$17 per week. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Methodist Student Commission will conduct European seminar, June 27-August 15, characterized especially by directed study and thrift travel. Project will be personally directed through Europe by private motor coach. Special study in England will be centered around historical shrines and Methodist history; special seminar study in Holland on cooperative movement; research under special guidance concerning ecumenical movement in the church and becoming acquainted with leadership in France and Italy and pressing problems of social and political significance. Itinerary includes *England*, *Holland*, *Belgium*, *Luxembourg*, *Germany*, *Switzerland*, *Italy*, *Monaco*, *Riciera*, *France*. Seminar affords opportunities to see native homes, farms, villages and out-of-the-way places. Inclusive cost with minimum round-trip ocean passage tourist class, \$995; first class, \$1,225. Evening entertainment for individuals not included because this varies with each person. Nor does it include gratuities aboard ocean liners, extra steamer fare, passport expenses, steamer chairs, laundry and other expenses of a purely personal nature. Deposit of \$200 requested at time of booking. Write: Harvey C. Brown, P.O. Box 871, Nashville 2, Tennessee.

Student Department, American Baptist Convention, will conduct student pro-

gram at *American Baptist Assembly, Green Lake, Wisconsin*, June 14-September 5. Student staff will provide intensive program including seminars, speakers, work projects, recreation. Special opportunities for choral work and dramatics. Students wait on tables, serve as bell-boys, lifeguards, etc. Sixty-five students needed; one year of college by June, 1954. Board and room, some travel allowance, salary. Registration date: February 1-March 15. Write: Frank A. Sharp, 152 Madison Avenue, New York 16, New York.

New England Student Christian Movement has scheduled leadership training seminar at *Edgartown, Massachusetts*, on the *Island of Martha's Vineyard*, June 25-September 10. Open to thirty-five students who will work in summer hotels during day and attend seminars three nights each week. Must be leaders or potential leaders in church student groups or Christian associations and must need to earn money to return to college in the fall. Room and board furnished by hotels; tuition, \$30 plus \$2 accident insurance premium. Students clear \$200 or more. Deadline for applications, April 1. Write: Leonard G. Clough, Student Movement in New England, 167 Tremont Street, Boston 11, Massachusetts.

Rocky Mountain Region, National Student Y.M.-Y.W.C.A., will conduct its seventeenth annual association camp near *Estes Park, Colorado*, June 1-August 31. A seminar for present or potential officers and student leaders of campus Christian associations, this camp can accommodate approximately 125. Students must have one year of college. Cost: Students will earn room, board, gratuities and bonus plus \$1 per day. Seminar tuition, \$10 per person. Write: Harold D. Kuebler, 126 Topeka, Topeka, Kansas, or Walter G. Ruesch, 25 E. 16th Avenue, Denver, Colorado.

Mennonite Central Committee will conduct children's camp, July 5-August 5, serving underprivileged of Washington (D. C.) at *Camp Bennett, Brookville, Maryland*. Six men and women needed for counselors, Bible school teachers, directors for recreation and to do normal tasks in caring for children (age group 6 to 14). Two years of college preferred. Cost: Room and board are provided plus a small travel allowance. Deadline, April 30. Write: Mennonite Central Committee, Voluntary Service, Akron, Pennsylvania.

Presbyterian Church USA will conduct study seminar on "The Christian in the Economic Struggle," June 13-July 31 at

Morgantown, West Virginia. Fifteen to twenty students needed. Educational requirements: minimum, completion of junior year of college or university; special selection for alertness, intelligent concern about the church's witness in social and economic order, willingness to do careful work in seminars and to utilize experience in church life. Living on cooperative basis. Estimated cost: \$150-\$200. Apply, January-April. Write: Department of Campus Christian Life, 808 Witherspoon Building, Philadelphia 7, Pennsylvania.

Lisle Fellowship, Inc., offers practical experience in intercultural relations through intergroup cooperative living, community service, and attitudes consonant with understanding of people in world community. Three United States units: *California*, San Francisco Bay Area, June 23-August 4; *Colorado*, Lookout Mountain near Denver, July 26-September 3; *Near Washington, D. C.*, June 23-August 4. Fifty accepted in each unit, to within six weeks of opening date of unit. Upperclass students and young adults seriously seeking to understand attitudes and forces at work in our world, and those open-minded with desire to think through problems of our day are type wanted. After orientation period, there are alternating periods of small team visits to various types of communities to learn of problems and achievements of society, and periods back at home center for evaluation and discussion. Students urged to apply early. Cost: \$150, each participant paying his travel, personals and proportion he can toward this amount. Write: DeWitt C. Baldwin, 204 South State Street, Ann Arbor, Michigan.

TRAVELING CHRISTIAN WITNESS FELLOWSHIP

General Board of Evangelism and Department of Student Work are sponsoring bold new program in Christian witness for students and qualified older youth. Training and service program in clinical evangelism for thirty young people, involving two weeks of orientation and six weeks of witness and service in evangelism. Central training center will be *Kendall College, Evanston, Illinois*, June 10-23, with six weeks of service following. A small student activities fee of \$25, and travel to and from training center paid by participant. For information write Howard Ellis, General Board of Evangelism, 1908 Grand Avenue, Nashville 5, Tennessee. Student applications and recruiting: R. C. Singleton, Department of Student Work, Board of Missions, 150 Fifth Avenue, New York 11, New York.

Christ in Historic Symbol

by Dr. Gerald O. McCulloh
staff member, Methodist
Board of Education

Interpretation of Illustration on next page

Christ continues in life and act within the world though his face and form do not presently appear. Christ's spiritual presence is symbolically expressed in the artist's conception upon the title page for the original printing of the King James Version of the Bible. Christ is not physically portrayed. Yet his meaning and his message are apparent in the symbols which display his transforming power.

Power of God

(Upper center, Hebrew characters)

Christ's power and authority are from God, the Father. The name of God stands above all creation, all earthly acts and persons, and even the heavenly bodies. In the dove of the Holy Spirit descending, God's presence enters the world.

Light of the World

(Upper left and right)

As God gave light in creation in the sun and the moon, so in his Son he gives the light of the world. Christ is the light that illumines the way for every man. As the Sun of Righteousness, he leads the way from pointless wandering into the ways of righteousness and peace.

The Lamb Triumphant

(Upper center)

The Lamb portrays the place of Christ at the center of the assembly of man, hostile and friendly. Christ is the one whose blood shed in sacrifice brings forgiveness of sin and salvation. The standard borne by the Lamb in victory is the cross. In this setting the Lamb has risen from the sacrificial altar and is triumphant in the resurrection. Both the cross and the chalice speak of sacrifice, but it is sacrifice transformed into victory.

The Apostles

The apostles, gathered around the Book of the Word, show the identity of Christ who is the Word, the Logos.

February 1954

and the living Word of God as it speaks through the Bible. To this single source of truth the apostles came.

Guarding the shield above are Peter with the apostolic keys that unlock the prison of sin, and Paul with the sword. The sword is both the sword of the spirit, which is the word of God, and the suggestion of the spirit of the gladiator wherein Paul, armed with the armaments of God, was able to persevere in faith and to stand.

The four corners of the plate show the four evangelists, all writing this Word. Matthew is attended by his symbolic figure of manhood, Mark by the lion of strength, Luke by the ox of sacrifice for atonement, and John by the eagle of vision emblematic of the lofty insights of his revelation.

Law and Ceremony United

(Center left and right)

As in the Bible both the lawgiver and the priest are in the world, so Christ unites the law of truth and righteousness with the ceremony of an earthly institution. The lawgiver and the priest attend the Word on either side.

Both the law of righteousness and the practice of piety are essential to man's life transformed in wisdom, morality, social custom, and the arts.

The Pelican in Her Piety

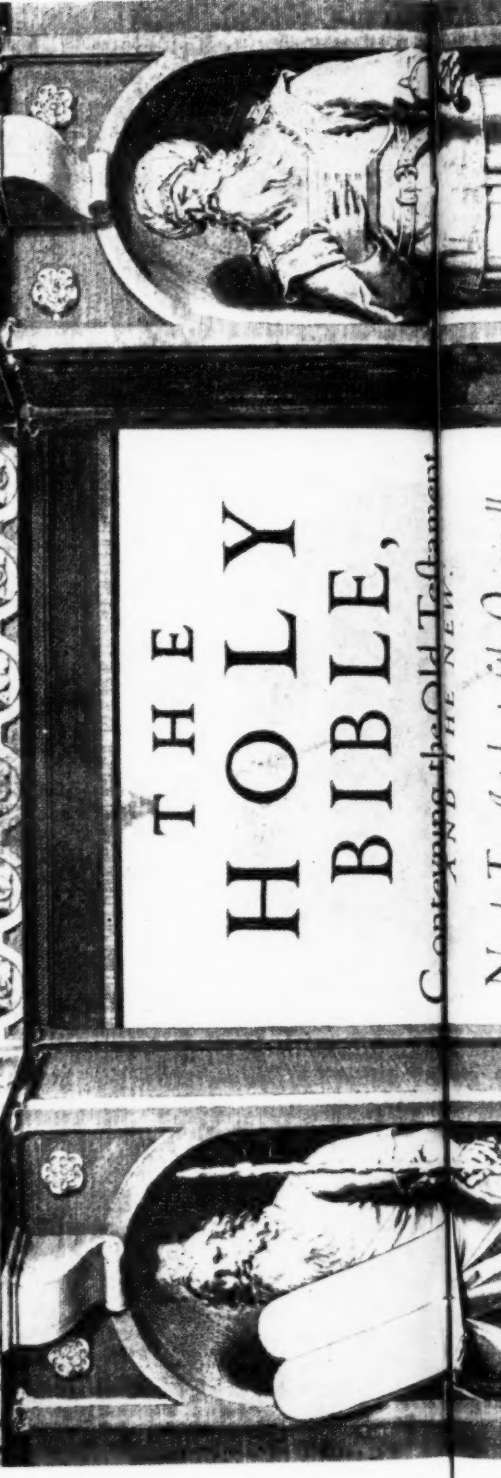
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The ancient legend of the pelican says that in times of famine and drought the mother bird keeps her brood alive by feeding the blood of her own breast. In feeding them she dies. Long a symbol of Christ's sacrifice, it stands here at the bottom of the composition as a commission to all who receive the Word of Life. It seems to say, "As you have received the life of the Spirit, so you must give yourself sacrificially for the world's sake." Only thus is the saving gift of sacrificial love continued in the transformation of the life and culture of succeeding generations.



THE HOLY BIBLE,

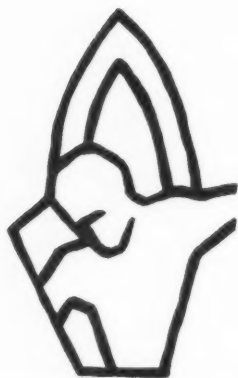
Containing the Old Testament
and the New





This engraving is a facsimile of the title page of the first edition of the King James Version of the English Bible, 1611.

The page is crowded with symbolisms which are integral to the historic continuity of Christianity. Although many of the smaller items are too faintly reproduced to comment upon, Dr. McCulloh has interpreted the significance of many of these symbols which help to enrich the Christian meaning of existence. (See page 15.)



Call to the Universal

Day of Prayer

for Students

Sunday, February 21

WE live in a world of which Jesus is King (Matt. 28:18). "All authority," he said, "in heaven and on earth has been given to me." In this Kingship of Jesus we who bear his name have a share. When James and John asked him for special places in the Kingdom that was to come, he told them that that was the prerogative of the Father, whose Kingdom it would be. But he promised them a share in his own kingship, a share in his baptism of suffering and in his cup of sorrow (Matt. 20:20-23).

St. Paul prayed that he might have fellowship with Christ in his sufferings and in the power of his resurrection (Phil. 3:10). St. Paul believed what was lacking in the afflictions of Jesus Christ was completed in and by the Church (Col. 1:24). That is the burden of our discipleship. That is its purpose, its meaning and its glory. "Are you able?" "We are able." "You will."

Let us pray for those in whose life this sharing in the Kingship of the crucified Lord has become a poignant experience. Let us pray that their faith may not fail (Luke 22:32).

Let us pray for those among whom such witness to the cross of Christ is being borne. Let us pray that Jesus, being lifted up, may draw them unto himself (John 12:32).

Let us pray for those on whom rests the responsibility to support by constant prayer those of their fellows who are suffering for Jesus' sake. Let us pray that they may be diligent in prayer and not lose heart (Luke 18:1). Let us pray for all who are in any kind of distress or need, that their distress may be removed and their needs supplied. Let us pray that they may learn that Jesus' grace is sufficient for them (II Cor. 12:9).

The need of the world today is for men who are strong because they are humble, and who are humble because they have stood in the presence of God and been humbled by him. It is weak men who are ruthless. When Jesus called his first disciples, he said to them, "I will make you become fishers of men" (Mark 1:17). They became fishers of men because he made them first. To fall into the hands of Jesus and to be molded by him—that is excruciating joy. From such experience comes the resilience which belongs to children of God.

Peter and John refuse to compromise; and their accusers recognize that they have been with Jesus (Acts 4:13). The Christians of Jerusalem scattered by persecution, remain faithful to the Gospel; and Samaria is won for Jesus Christ (Acts 8:4-14). Paul in bonds is not silenced by his bondage; and the gospel spreads throughout the Praetorian guard (Phil. 1:13).

The Word of God is not fettered, but it needs the service of those who are bound by it (II Tim. 2:9). "No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him" (II Tim. 2:4).

Let us pray that God will raise up, for our time and generation, men and women in every land who, set apart for the gospel, bring about obedience to the faith among all the nations (Rom. 1:15).

Let us pray that in the universities of the world, where many of the future leaders of the nations are being trained, and which have become the battleground of competing faiths, Christian students may be enabled to make a good confession (I Tim. 6:12).

Let us pray for the Student Christian Movement in all countries, and for those who carry responsibility therein, that they may be enabled by their fellowship with Christ

to lead others into his company (I John 1:1-3).

Let us pray that the compulsion of Jesus may be felt in every place of learning, and that students everywhere may be given the opportunity to know him as the way, the truth and the life (John 14:6).

The rule of Jesus is the final rule in the world. His weakness is greater than our strength. His pity is greater than our frailty. His forgiveness is greater than our sin. His patience is greater than our little lives packed with pain and hurry. That is why we dare to work for him. For were his lordship less complete we should be at the mercy of our mistakes, and paralyzed by our evasions and our faithlessness.

"Blessed be the Lord, our saving God, who daily bears the burden of our life; God is for us a God of victories" (Ps. 68:19-20—Moffatt).

SERVICE OF WORSHIP

This service is offered as a suggestion for use by student Christian groups meeting together in response to the Call of Prayer issued by the Officers of the World's Student Christian Federation. It is only a suggestion, and groups are free to use it any way they wish, to alter it, or even to make use of a different service altogether. Some, however, may wish to follow this order in the knowledge that other Christian students in different parts of the world will be praying the same prayers.

This service includes portions with responses. The parts to be said by the congregation are given in bold letters. Groups who are not accustomed to this form of service will find they can use the service quite easily if the leader himself says the parts in bold letters, or where appropriate simply leaves a moment of silence in place of the response indicated. If you wish to pray specifically for members of Federation staff, in their work of visitation of national movements, remember that during the year of 1954 they will visit the following countries: Southeast Asia, Australia, New Zealand (Kyaw Than), South Africa (Philippe Maury), Latin America (Valdo Galland), European countries (Leila Giles, Kyaw Than, Philippe Maury), North America (all members of staff). Travels and work of national or local S.C.M. secretaries should also be remembered and supported in prayers.

INVOCATION

O come, let us worship and fall down, and kneel before the Lord our Maker.

For He is the Lord our God: and we are the people of His pasture, and the sheep of His hand.

HYMN OF PRAISE

"Praise to the Lord, the Almighty"

Cantate Domino, No. 11

ACT OF PENITENCE

Let us confess to God our sins against his will for us as students:

Our laziness and wasting of time

Our failure gladly to accept and use the gifts he has given us without coveting others

Our lack of discipline and perseverance in thinking

Our contentment with brilliance rather than truth

Our fear of having our faith disturbed by new truth
Our abuse of our privileged position and our lack of desire to serve society where its need is greatest
Our irresponsibility in choosing a career and our unwillingness to forego material wealth

Let us confess to God our sins against his will for us as members of the Student Christian Movement and the World's Student Christian Federation:

Our willingness to use the S.C.M. for our purposes, and not to serve in it for his
Our lack of watchfulness of ourselves, of others, and of the university
Our readiness to be satisfied with discussion, and to accept ideas in place of actions
Our theories and remedies which leave out of account the real problems of our fellow students
Our fear of those who oppose us and our failure to witness to them
Our lack of perseverance when we seem to be making no headway
Our failure to pray faithfully and regularly and to expect great things from God
Our blindness to the needs of our fellow students who are sick, poor, anxious, despairing or lonely
The easy friendliness which often forgets the deep divisions between our countries and denominations
The concealed nationalism which believes that our own country has all to give, and nothing to learn from others.

We confess to God almighty, the Father, the Son and the Holy Ghost, that we have sinned in thought, word and deed, through our own grievous fault. Wherefore we pray God to have mercy upon us.

Lord, have mercy upon us
CHRIST, HAVE MERCY UPON US
Lord, have mercy upon us.

O Lord, we believe:
HELP THOU OUR UNBELIEF

O Saviour of the world, who by thy cross and precious blood hast redeemed us:
SAVE US AND HELP US, WE HUMBLY BESEECH THEE, O LORD

May the almighty and merciful Lord grant unto us pardon and remission of all our sins, time for amendment of life, and the grace and comfort of the Holy Spirit.

AMEN

PRAYER OF THANKSGIVING

We give thanks to thee, O Lord God, Father, almighty, together with thy son our Lord and Saviour Jesus Christ, and the Holy Spirit. All nations offer praise and thanksgiving unto thee, O Lord, from the rising of the sun unto the going down thereof, from the north and from the south, for great is thy name in all nations.

O Lord, who hast given us the privilege of serving thee in the World's Student Christian Federation, we thank thee for all that thou hast done through it for students in every part of the world; for the opportunities it provides for drawing them together in understanding and responsible action; for its care for the brotherhood of all races, cultures and nations; for its part in the growth of unity in the Church; for the wisdom of its officers and the generosity of its friends.

Especially we praise thee for the obedience of our brothers who have been imprisoned for their faith, and through whom we have been made more bold to speak thy Word without fear. We thank thee for all those whom thou hast raised up as witnesses in our midst, and through whose lives and words we have been enlightened. And we beseech thee that we, being encouraged by their example and strengthened by their fellowship, may not fail thee in this day of opportunity.

Through Jesus Christ our Lord
 AMEN

THE READING OF THE CALL

HYMN: "The head that once was crowned with thorns"
 Cantate Domino, No. 31

READING: Matt. 20:20-28; Matt. 28:16-20.

SERMON

OFFERING

PRAYERS OF INTERCESSION

(These prayers of intercession should be made as specific as possible, perhaps by direct reference to other movements with which your movement has had a special concern in the past year. Short periods of silence should be observed throughout, after each, or each group of items.)

Let us bring before God the needs of the students of the world.

O God our Father, who hast promised that thou wilt grant the requests of those who are gathered together in thy name, we bring before thee the needs of our fellow students in every country. We pray for

- those who have lost the sense of their significance as students
- those whose existence as students is threatened by society
- those who look for a moral authority and do not find one
- those who have become estranged from their families
- those whose anxieties do not leave their minds free to think

- those tormented by the difficulty of choosing a career
- those who face unemployment
- those who study abroad within a strange culture
- those confronted with the task of rebuilding the life of their universities
- those who are homeless or stateless, lonely or hopeless, that their distress may be removed and their needs supplied.

Let us pray to God for all who teach and have the care of students

- for those who work under great difficulties of time and lack of material
- for those who find hostility, misunderstanding and rivalry among their colleagues
- for those who distort the truth that they know in the interests of false ideologies
- for those who have a vision of their responsibility, that they may be given the wisdom and strength to discharge it effectively.

Let us bring before God our *Student Christian Movements and the World's Student Christian Federation*.

O Lord God our Father, we ask thy help for the many parts of our Federation's work. We pray

- for each of our members, in whatever situation he is
- for those who have been called to suffer
- for those who are wearied by persecution
- for those who are puzzled about what their witness should be
- for those who are afraid
- for Student Christian Movements divided by racial or theological tensions
- for those on whose time the S.C.M. makes too great demands
- for those whose lives are too easy, and who cannot discern the signs of the times
- for those of whom we have no news, and with whom we have lost contact

We ask that our faith and prayer may not fail, and that thou wilt use and empower us as thy instruments. And we pray that thou wilt raise up for our time men and women in every land who bring about obedience to the faith among all nations.

Let us pray to God for all those who spend their whole time in Christian work among students

O Lord Jesus Christ, who didst give thyself entirely for our sakes, we pray thee for those who devote their lives to Christian work among students.

We pray

- for those who work in offices and those who are taken up with administration
- for those who lead our thinking and develop our policy
- for those who travel and those who live far from home
- for those who have no permanent home
- for those who are allowed too little privacy and are wearied by many meetings and conferences, that thou wilt continually pour out thy grace upon them, comfort and refresh them, hearten and humble them, that they may serve thee with quiet minds to thy glory.

In the name of Jesus Christ our Lord, Amen.

Let us unite in the *Lord's Prayer*: Our Father. . .

HYMN: "Jesus shall reign where'er the sun . . ."

Cantate Domino, No. 59

BENEDICTION

The grace of our Lord Jesus Christ and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

It Happened in Atlanta

by Carl and
Margaret Bennett
Wesleyan College, Macon, Georgia

IN Atlanta, Georgia, during the past June, July, and August, twenty American college students (plus a family of five) enjoyed an intensive living experience free from all religious, national and racial barriers. No one will be surprised to learn the sponsors were Quakers, whose projects around the world are routinely interfaith and interracial.

All over the United States and in several foreign countries the American Friends Service Committee has directed relief teams, institutional service units, and interne projects in industry, agriculture, and community service. Others have joined the Quakers in setting up service projects of this kind. The Atlanta experience represents another pioneering venture right in our own back yard.

The unique thing about Atlanta in 1953 was that for ten weeks a successful interne-in-industry project flourished on the basis of fellowship that knows no bounds.

The week end of June 15 the authors and their three daughters, ages eight, six and four, arrived at Morehouse College, where they welcomed into the unit twenty young men and women, representing colleges from Maine to California. There were thirteen white, seven colored students. Three were from foreign countries: France, Greece, and Jordan. Religious backgrounds included Methodist, Baptist, Presbyterian, Lutheran, Catholic, Jewish and Moslem. There was one member of the Society of Friends. Most of the white participants were from outside the South. All the Negroes were Southerners. The group was exceptionally well balanced in educational background, personality, and maturity.

Ordinarily the interne-in-industry project serves two purposes. Students are introduced to a high level of cooperative living. At the same time they find factory jobs that not only give them insight into American industry but also may net them savings to apply on college expenses the following fall. The evenings are spent in recreation, religious discussion and meditation, and informal educational sessions led by industrialists, labor officials, and civic leaders.

In Atlanta this general pattern was followed, with a few modifications: The usual cooperative cooking arrangement was possible only on week ends, for most meals were taken in the Morehouse College cafeteria. And, since local industrial conditions made it impossible for all to obtain summer work in assembly-line production, some of the girls were obliged to take jobs as waitresses and office workers.

The Atlanta area provided valuable contacts with state and regional leaders in all fields. To begin with, our gracious host at Morehouse was Benjamin Mays, who put all the college resources at our disposal and in his absence left us in the care of his able personnel director, William Nix. We had the constant aid and counsel of such people as Phern Stanley, of the Atlanta Friends Meeting; Bob Thompson, of the Urban League; David Burgess, of CIO; and George Mitchell, of Southern Regional Council; and in addition helpful contacts with representatives of industry, the League of Women Voters, the unique Family Service of Fulton and DeKalb counties, and Methodist, Baptist, Presbyterian and Jewish organizations. Other outstanding personalities, who talked to the group, included Morris Abram,

brilliant young Atlanta attorney; James Mackay, also a young lawyer from nearby Decatur who symbolizes the hope for liberal Christian politics in Georgia; and William Boyd, able professor of political science at Atlanta University.

OTHER contacts included weekend excursions to two cooperative communities, Macedonia in North Georgia and Koinonia near Americus. Some internes observed sessions in the city auditorium of 6,000 Southern Baptist boys of the missionary auxiliary, Royal Ambassadors, and noted that a small but significant number of Negro delegates were invited. Behind the scenes, at Morehouse, we heard hilarious accounts by one of these colored teen-agers as he related his adventures beyond the color line in the lobby and elevators of a downtown hotel. On Sunday mornings, during America's "most segregated hour," internes visited churches of their choice, including unsegregated attendance at Negro Protestant churches, the Greek Orthodox Church, and at Friends Meeting.

Georgia segregation laws restricted recreational opportunities for the group, but within these severe limitations some creative possibilities were realized. To start with, all the cultural and musical events at Atlanta University were open to white as well as colored internes—from outdoor movies to formal concerts and lectures. It would have been possible for colored internes to attend musical concerts at neighboring Emory University, but crowded schedules never permitted. As it was, a mixed group attended an open-air concert and

ballet performance in Atlanta's municipal amphitheater and sat together unmolested, just a few rows behind the mayor and his party. Members of the interne group were guests at teas, plays, and parties in the Negro college community. They swam together on "coed" night at a branch Y.M.C.A. and they swam and picnicked at a private lake in the country.

All that has been described so far could be put down as limited to the somewhat insulated areas of American college life. It was in their daily jobs that the internes came to grips with more challenging reality. That the project endured for ten weeks without a single serious incident indicates the maturity of the twenty young people in the unit, the open-eyed and resourceful idealism of the whites, the dignity and resilience of the Negroes.

To begin with there were the tomato packers. Five Negro girls found themselves on a line sorting tomatoes for boxing and cello-packaging. Suspected at first by their white employers and their colored fellow workers on account of their educational background, they braved irregular and uncertain work days at 75 cents an hour. When the last of the five internes quit for better jobs, they had the affection of their fellows and the grudging respect of the employers. And because of influence through a member of the local Friends Meeting, sanitary inspectors had enforced a general improvement in working conditions and rest-room facilities.

At first the city bus drivers were hostile to the internes who rode on the buses because the internes, while scrupulously obeying the letter of the segregation law, conversed animatedly across the invisible line (sometimes the line was actually between a white interne and a colored interne seated side by side on the front seat, but always the white circumspectly "toward the front" and the Negro "toward the rear"). Toward the end of the summer the drivers were openly friendly, greeting internes as they boarded the bus with "The French girl is working late again tonight" or "You'll be lonesome. All your friends have gone to a movie."

ALL but one of the boys secured bona fide factory jobs, in machine tooling shops, a paper mill, a fan assembly plant, etc. One of them, a Methodist ministerial student from Oklahoma, made a promising contact with the owner-manager of the plant where he was working. This man, an Episcopal layman, lunched with project members at Morehouse and later talked to the entire group about his responsibilities as an industrialist. He responded sincerely to some rather sharp questioning from the internes. Later we learned he abolished racially segregated rest rooms at the plant.

Our Jordan-born interne distinguished himself by direct action among his fellow workers. Not only did he encourage labor unionization but also he succeeded in persuading his Negro associates to cease their humiliating practice of drinking at the plant's only water fountain via a "jim crow" coke bottle.

Every interne on an assembly line testified to the wearing monotony of hours spent performing the same mechanical task in endless repetition. A boy from New Jersey, who is studying to be an industrial engineer, described his experience as an employee in a paper mill, working from 6 A.M. to 6 P.M. These are his words:

The experience of working with the industrial worker was an entirely new one for me. . . . My first and most keenly felt insight was the realization of what it means to be on the job twelve hours a day. Just how tightly bound the worker is to his job becomes apparent and one is able to see why he has such little time or energy for other things such as political activity or educational advancement.

Our three girls who worked as waitresses lived in daily contact with perhaps the most scandalous working situation in American life—hard, thankless work, long hours, wretchedly low pay, all aggravated by abuse of personal dignity, and all this visited upon white and colored alike and took its toll in absenteeism, in inefficiency on the job, and in loss of in-

tegrity. A new insight into the vicious restaurant cycle was the revelation to us that the waitresses, whose slim wage is supplemented by the undemocratic custom of tipping, must in their own turn share the day's "take" with the busboys and kitchen help. A typical busboy's daily income in a prominent chain-name restaurant in Atlanta is \$1 plus a share in the "kitty" provided by assessments of 25 cents from each waitress. The waitress' wage of \$10 to \$12 weekly, when supplemented by tips, adds up to a total of \$25 to \$35 per week, depending on hours and location of tables assigned. In most cases waitresses are assessed a portion of their wage for the meals they have had on the job, and they may be fined for mistakes, e.g., \$5 for losing a ticket, \$1 or more for breaking a dish, etc.

One of the happiest experiences came to a Negro interne who, in the process of changing from tomato sorting to sack grading in a small bag factory, accepted temporary employment as a house-to-house canvasser in a television survey. This Fisk student from Tampa, Florida, was assigned to what was thought to be a Negro residential area. Making her first call, she was on the porch before she realized that the house was occupied by whites. She braced herself and rang the doorbell. The owner appeared and invited her into the living room, moved magazines from the sofa and asked her to be seated, apologizing all the while for a house not in order! One third of the homes she visited that day were white—all on the dangerous boundary between two racially solid areas—and not once was she rebuffed or insulted. This is undoubtedly a tribute to her poise and personal appeal. The optimistic might also infer a potential of good will among white Southerners if we can only activate it and release it.

This incident and many other happy experiences like it, shared by the twenty internes and by the Bennetts and their three small daughters, make us very glad that we were in Atlanta the summer of 1953.

JESUS' Principles of Living

by E. E. Emme, Bradley University

- I. *Jesus was loyal to a cause.*
 1. Jesus' Cause. Matt. 4:17-23; John 4:31-34.
 2. Jesus is loyal to the end, Gethsemane. Matt. 26:36-46.
 3. Jesus before Pilate. Matt. 27:19-26.
 4. Daily living as a cause. Matt. 5:13-16.
 5. No neutrality in Jesus' cause. Matt. 6:24; 12:30.
- II. *Jesus frequently insisted on courage.*
 1. Courageously following. Mark 8:34-38.
 2. Jesus has courage against traditions: (1) law, Matt. 5:17; (2) true righteousness, Matt. 5:20; (3) against retaliation, 5:22; (4) enmity, 5:26; (5) adultery, 5:28; (6) swearing, 5:34; (7) retaliation, 5:38; (8) love enemies, 5:44.
 3. Sabbath experiences: grain fields, Luke 6:1-5; healing, 6:6-11.
 4. Cleansing the Temple. Mark 11:15-17.
 5. Jesus' Temptation. Matt. 4:1-11.
 6. Jesus defends the disciples. Matt. 15:1-6.
- III. *Jesus understood the facts of life and lived close to them.*
 1. Seeds, soils, sowers. Matt. 13:3-9.
 2. A building enterprise. Luke 14:28-30.
 3. The good shepherd. John 10:1-21.
 4. The prodigal son. Luke 15:11-32.
 5. Lilies of the field. Matt. 6:26-28.

The Parables of Jesus

	No.	%
Things	16	26
Plants	7	11.5
Animals	4	7
Human	34	55.5
	61	100.

- IV. *Jesus treated every personality as sacred, not merely because of present intrinsic worth but especially because of potential values.*
 1. Choosing disciples. Mark 3:13-19.
 2. Talents. Matt. 25:14-28.
 3. A woman gone wrong. John 8:3-11.
 4. A woman having confused standards. John 4:7-27.
 5. Respect for children. Matt. 18:1-6.
 6. A young man who fell short. Matt. 14:16-22.
- V. *Jesus' work concerned primarily the needs of men.*
 1. Physical needs met: (1) sight, Mark 8:22-26; (2) leper, Matt. 8:2-4; (3) heals paralytic, Mark 2:3-5.
 2. Jesus' insight. Mark 2:15-17; Matt. 6:7-8.
 3. The ninety and nine. Matt. 18:10-14.
 4. Zaccheus. Luke 19:1-10.
 5. Daily needs. Luke 11:5-13.

VI. There were *no inconsistencies* between "what Jesus said" and "what he did."

1. Jesus' position. Matt. 5:37.
 2. Forgiving spirit under trying circumstances. Luke 23:34.
 3. Living the two great commandments. Matt. 22:35-40.
 4. The second-mile attitude. Matt. 6:1-7.
 5. Consistent prayer.
- VII. In *Jesus' scale of values, character and abiding life qualities are primary to transitory ones.*
1. Grain, barns, money. Luke 12:16-21.
 2. True values. Matt. 6:19-23.
 3. Excuses. Luke 14:16-24.
 4. Character building. Matt. 7:24-27.
 5. True friendship. Luke 10:29-37.
- VIII. Jesus was *tolerant of individuals and groups*, but he never lowered his standard to meet the group norm.
1. Eating with publicans and sinners. Luke 15:1-2.
 2. Racial tolerance (woman of Samaria). John 4:7-26.
 3. "Render unto Caesar." Mark 12:13-17.
 4. Jesus returns to own people. Mark 6:1-6.
- IX. Jesus had a *sympathetic understanding* of human nature.
1. Weeping over Jerusalem. Matt. 23:37-39.
 2. Interest in children. Matt. 18:1-6; 10-14.
 3. Washing disciples' feet. John 13:12-15.
 4. Compassion on multitudes. Mark 6:32-37.
- X. Jesus had *complete trust and fellowship in God.*
1. Prayer in Gethsemane. Luke 22:36-46.
 2. At one with the Father. John 8:31-42.
 3. Last words on the cross. Luke 24:46.
 4. Humility. John 3:22-25.
- XI. *Jesus emphasized that friendly and fraternal attitudes (love) should prevail in human relationships.*
1. Guests at the feast. Luke 14:13.
 2. Good Samaritan. Luke 10:32-37.
 3. Washing the disciples' feet. John 13:4-15.
 4. Beatitudes. Matt. 5:2-12.
 5. Love for enemies. Luke 6:27-38.
- XII. Jesus frequently spoke of the *abundant and balanced life.*
1. Christian life suggested. John 10:10.
 2. Woman at the well. John 4:7-27.
 3. The issues and problems of life in growth. Matt. 13:24-30; 37-40.
 4. At the home of Martha and Mary. Luke 10:38-42.
 5. Importance of right sowing. Matt. 13:3-9.
 6. Next step revealed by doing. "If any man doeth my will. . ."

One Suffers One Learns, One Enjoys

by Muriel Lester

MOST visitors to Mexico carry away with them much the same impressions: the massive masonry and spacious courts dedicated to the herogod, Quetzalcoatl; the pyramids, almost as steep as the sides of a house; a remembrance of aching muscles on reaching their summit; the intellectual feat of absorbing some of Diego Rivera's murals which cover what seems like an acre or two of wall space.

Because my invitation was from the Mexican Christians, of both the Roman and Evangelical Churches, my contacts were mainly with the ordinary people. Family cohesiveness is their indigenous pattern. The popular water picnics are obviously domestic affairs. A big family will choose one of the waiting boats—thickly canopied with flowers. Hampers of food, a musical instrument or two and, perhaps, a stove are put aboard. Other boats are paddling up and down, each offering some special goods or service—professional musicians, or freshly cooked hot food or a skilled photographer.

Sometimes the picnic is at a coffee garden by the riverside. Seven or eight families may occupy the small lawn and seem quite unconscious of each other, even when one or two brothers or cousins stand up to express themselves in song, both sacred and secular.

Every omnibus displays its religious

picture, reminding passengers that there is another sphere besides the contingent and temporary. In the Cathedral, agony distorts the features of a cripple who has decided to join those who are making the approach to the altar on their knees. The aisle is long, each inch is painful but the great organ helps him along by sending forth a series of strange rhythmic disharmonies which seem to pant and yearn and struggle, just as the wearied pilgrims are panting and yearning and struggling. Gradually, as achievement of the terrible task is being attained, the pain turns to rapture; the body is forgotten; and the love that prompted the ordeal is the only thing that counts.

The Evangelicals also achieve a sort of spiritual toughness. Their churches are crowded, dangerously so, according to our security standards. At one morning service there was a joyful ceremony marking the attainment of adolescence. Then came a silver wedding, at which the elderly bride paced up the aisle to the wedding march on the arm of her eldest son. On their knees she and her husband repeated with deep solemnity their previous vows and exchanged new rings. The regular congregational worship followed, then my sermon, then the pastoral exhortation to members to rededicate themselves. Finally came the invitation to

Out of an activity which has found the world as its frame, Muriel Lester, famed British author, humanitarian, pacifist, has come to know how to join suffering, learning, enjoyment.

the uninitiated, sinners, frustrated people—all who were ignorant of the joy of knowing Jesus Christ—to come to the Communion Table where they might learn how to follow him.

Those halcyon summer days in Mexico are brought back most vividly when I recall the original habits of their lorry drivers. These men like to post at the back of their vans some easily legible, handprinted fragment of self-discovered truth or some friendly message. As they swirl around corners and dash along the highroads, one reads: "Lady, I would give you a lift if only you combed your hair more often," or, "Peace comes when you can understand opinions you do not hold," or, "One suffers, one learns, one enjoys."

Here is a classical theological dogma stated in contemporary language, tacked a little crookedly, perhaps, across the tailpiece of a van by a man of the same grade of craftsmanship as our John Bunyan. He also is advertising his conviction that only through facing suffering can one reach the fullness of joy which is God's special gift to man.

THAT motto set me thinking of modern exemplars of its truth. One is an American, a middle-aged Jew, a virile, cultured and especially helpful person. In the house of a mutual friend in Hollywood, our conversation turned to prison life in various countries including the democracies where unauthorized punishments, physical as well as psychological, are administered more often than we like to think. This man's habit is never to refer to his own experiences under Hitler. But to illustrate some point in our conversation, he began to describe the posture he and eleven others were made to assume at specified and regular sessions of punishment.

They had to throw their heads back so that their eyelids no longer protected their eyes and stare straight into the glare of a 400-watt lamp. If they relaxed their neck muscles or averted their gaze for an instant during the ten-minute period of torture, they felt the prod of a bayonet. One

memorable day it was going worse than usual with him. His bloodshot eyeballs were nearly bursting, his mouth was hanging open, and his face was so marred that one of the Gestapo burst out laughing. "Look at Number Five!" he shouted with an oath. "Doesn't he put you in mind of Jesus on the cross?"

We had been unconsciously holding ourselves rigid, tense and strained as we visualized the scene. His face was transfigured as he looked around the circle: "That was the proudest moment of my life," he declared.

Self-sacrifice, self-giving, self-identification with others—these are terms to which we are all accustomed. Gandhi, probably for that very reason, coined his own word, "self-suffering," to express the same thought. It revolutionized the lives of his followers.

Gandhi kept pointing out that to lay all the blame on the British was ridiculous. Let Indians consider themselves. What personal service were they rendering to their own people, the poor and diseased? How could anyone grumble about Indian subjection to the British while seventy million of their own people were being kept in the miserable bondage of untouchability? If they really wanted independence, it must be independence for all. They must identify themselves with the starving, the leper, the untouchable, even to the point of sharing their own meals and homes with them. Of course, this would mean self-suffering.

Thus the "Constructive Work Programme" came into existence side by side with the more noticeable and much publicized "Civil Disobedience Campaign." The latter was only to be temporary; the former is still spreading over the length and breath of India.

Many who had adopted Western ways of dress, food and behavior, and were accustomed to every luxury, listened to Gandhi's analysis of the situation and forthwith burnt their fashionable clothing, put on homespun, sold their possessions, set up an Ashram and lived side by side with "the poorest, the lowliest and the lost." They gave no alms but set up schools, clinics

and centers where the old village handicrafts could be revived. When these pioneers accepted this costly way they automatically became untouchables themselves. Dismay and fear filled the hearts of their relations. But very soon something new was noticeable among these volunteers. They developed a carefree zest in life, a high vitality and an unquenchable energy. One suffers, one learns, one enjoys.

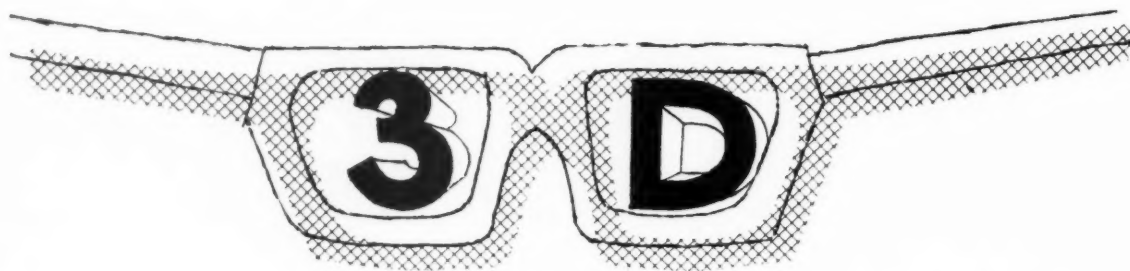
MY experience under lock and key for ten weeks in 1941 was not unpleasant enough to be used as another illustration of the Mexican motto, but even the minor awkwardness and inconvenience involved in incarceration taught me things of which nearly sixty years of previous freedom had left me ignorant. On eventually reaching Bow again, I could see a little deeper and farther than formerly.

I was on an American liner sailing from Rio de Janeiro to New York when Mr. Churchill and Mr. Roosevelt signed the Atlantic Pact. Their "Four Freedoms" meant much closer cooperation between our two countries. It affected me, I was told, because now British Security Officers for the first time could board an American ship and take me off to the British Internment Camp in Trinidad.

I had been expecting to be sent home since the outbreak of the war because at that time I was engaged in a lengthy preaching and lecturing tour of the United States. Everyone over there was talking about the wrong and the right of war, and I was constantly being asked my opinions. Of course I had to answer honestly. Then I went at once to the British Embassy in Washington in case they wanted to send me home. I was very proud of our democracy in that they left me free for nearly two years.

Major Wren and I had some long talks before he decided to conduct me off the liner. I had been taken over the same ground by various British Consuls in the Latin-American countries where my passport was constantly being examined. They had appealed
(Continued on page 27)

The College Student in



by Dr. Jordan E. Detzer
Wesley Foundation Director
Colorado A and M

AS yellow-brown leaves fall on each other in their clamor for the gray windy grave of the street, many college students feel alone and fearful of their new school life. Some like to fight this extracurricular aloneness by themselves. They ride horses, hike, hunt or see a show. Some just loiter. Others "breeze" with their roommates. They seem to miss the old familiarity they once had with their families, friends and hometown environment. The table talk in the cafeteria cannot replace the chitchat across their mothers' heavily laden kitchen tables. What is this student like? What is a student?

Dogmatically, it can be said we are all students in life. When we cease to be inquiring students, we perish with our loss of openmindedness. Regular academic students who attend and register at colleges and universities are *funny creatures*. After twenty-three years being a student (some grades turned slowly for me), I began to wonder just what role I had actually been playing as a registered student. The introspection chilled me.

What is a student? A student is a compound of ingredients similar to a

tossed salad or even a loaf of bread. Students are a curious mixture of family, grade-school and high-school backgrounds, stirred up and tossed into another environmental bowl for four years of promotion and amusement. The student is seasoned with a dash of hash and stew, short orders and blue plates. He wears funny hats, socks and expressions. He is identified by a large armful of books and an empty head. If he is allowed to bake long enough in the academic oven, he usually gets done. Sometimes he is scholastically singed!

Frequently the student is religiously confused. He is told God made the world and yet he didn't: That the Bible is more valued than the microscope and yet it isn't. Some students are forced by their parents to attend colleges and universities. Their parents feel "it is best for Johnny," or they want a separation from him for other "maturing" reasons. "After all, Sue wants to get married, don't you, Sue?" Other students are compelled to attend college by the influence of their friends, the government (hurrah), or flattering athletic opportunities. Some students are forced to attend because of their own pride (I am better than my home towners), their ego (I must be true to my best self), and their frustrations (I hate my brother, Dad hates me). These are grossly oversimplified motivations leading one toward a college degree. Some stu-

dents actually do go to college seeking new information and skills. This has been found to be true in numerous cases.

WHAT are the needs of the student when he attends college? He needs some food and a bed. He needs not only information and reassurance about technical skills for earning a livelihood, but to improve his personality and ability to get along with people. Statistics (bless them) show us that for holding a job today, the most desired quality in a person is his personality, then his technical skill. Consequently, the student needs an environment of confidence to build a healthy personality amid the rattle and confusion of the campus. The student needs the fellowship of like-minded God-loving students and leaders. He needs fellowships which come from a spiritual matriculation into the university of real living. The student needs goals, beliefs, achievements and skills in the presence of devoted companions who will help him to philosophically paddle upstream. But before a clear view of the lake, there is the necessary paddling up the swift current to reach the vision.

How does Methodism help the student paddle? Methodism does not take education lightly. Methodism, as a denomination, was born on a college

motive

campus. John Wesley helped his followers to form the "Holy Club" at Oxford University two hundred and fifty years ago. These students felt the need for a closer companionship, of being in sober, God-fearing companionship with others. Today our worldwide Methodist denomination offers a continued group process to young students, inviting them to come together to chat over their mutual interests in a spiritual atmosphere.

Here among this group of Methodist students is an opportunity for a meeting of youthful minds in an intellectual atmosphere with a Christian experience. A dynamic group is formed from students that think, some that talk, some that do both, and all of whom feel a need for a closer look toward Jesus. The students are influenced and changed by the group or groups to which they belong. A student's motivations are crystallized by his own crowd, be it a drinking herd, a singing society or a cell group.

Many students find their group atmosphere and companionship in a fraternity or sorority. This eases many

a search for togetherness; but it lacks the over-all punch of seeing themselves in the clutches of spiritual goals.

A small 10 per cent of college bewildered seek the "group-pat-on-the-back" from the matured religious group on their campus. Here is an opportunity for the student to talk to leaders and members of a spiritual powerhouse, to see a new balance in an over-all objective view of himself, his campus, his gripes and his Creator. The shallow campus philosophy begins to catalogue itself amid a new abundance of spiritual perspective. He begins to see the campus and his past and present life in three dimensions.

THE first *D* is *demoralization*. The demoralizing effect of the spirit of materialism on the campus depresses the youth; especially where there is no group participation whatsoever.

The second *D* is *defeat* that comes through substituting a superstitious Dark Ages brotherhood club for this loneliness. Clubs lack the knowledge

of a bigger outreach in a spiritual kingdom.

The third *D* is his *determination* to do something about it. Lonely Jim and Jane ponder the incompatibility of collegiate rah-rah and self-realization. They hope for someone or something to cling to which is above everything else. Out of this experience another 3 *D* outlook presents itself in vivid relief. The awakened student stays for a second feature. He perceives:

A *decision* is made to reach for the highest

A new *direction* is gained of increased resources for living

A new spiritual *dynamic* (movement) results in his life

The felt insufficiency of "going-it-alone" is replaced by a fireside warmth or a "live-it-up" experience in a hymn-singing, Bible-reading, camping and recreating crowd of God-motivated students, who find new usefulness in religious opportunities. But to see life in 3 *D*, one needs to use Polaroid glasses. The student himself must put on these Polaroid glasses.

One Suffers, One Learns, One Enjoys

(Continued from page 25)

to me, asking how I could refuse to support the war effort. One Consul asked me to promise to confine my talks to the series on prayer which I had sometimes given. To none of them did I need to say much: mainly that I was convinced that the first two words of the Lord's Prayer were binding on Christians always and not only when we happened not to be at war; that the doctrine of the cross was God's way of facing evil and that it was the only way for men too; that Hitler's evil was not the only evil in the world. What about our own? France's? Russia's?

Eventually the Major told me of his decision. It was bracing to realize my insignificance as I walked down the huge side of the ship with Lieutenant Tennyson and a Sergeant into the waiting motor launch far below. We were bound for the capital city, the Port of Spain.

Major Wren took me to a big hotel, gave me an enormous room with three beds in it, and asked me not to leave the grounds. It was evening. I locked the door after him and then found myself sitting down rather promptly on one of the low beds. So this was aloneness! And something was happening. Time seemed to be standing still. Or was it that I was being caught up out of it into a different tempo? Palpably I was now living in time and in eternity simultaneously. I felt extraordinarily alert in every fiber, stimulated to a pitch such as is sometimes encountered in a dream when one is no longer heavily bound to earth.

Gradually I realized what had occurred. What I had always believed in theory and faith was now an actual fact. God was here, an integral part of my situation, more real, more solid than the room, or the bed or myself.

Next evening Major Wren came in

again, bringing another official. Both looked portentously solemn. The charge was read but I could not understand its verbiage. It ended by saying that I had offended against Colonial Regulation Number 1234, a, b, c, and d. I was shortly driven out to the camp. Barbed wire entanglements and Negroes with bayonets drawn guarded the gate and the four corners. I was taken to the wooden army hut in which cubicles were separated from each other by wooden partitions six feet high. Two sheets, a pillowcase, towel, toothbrush, knife, fork, spoon, cup, saucer, bowl and plate were handed to me. Dozens of curious eyes, belonging to folk of every class and every country but England, were on me. But the deep peace held. Even when the suffering is quite small, one learns a lot—and enjoys also.

Campus Roundup

Georgia U. Editors Quit on Segregation

The Red and Black, University of Georgia student newspaper, was virtually without a staff last night because of a controversy over the publication's stand on segregation in education.

Priscilla Arnold of Marietta and Gene Britton of Moultrie, acting editor and acting managing editor, respectively, published a farewell issue yesterday and then resigned.

Editor Walter Lundy, Jr., and Managing Editor Bill Shipp resigned Wednesday, protesting what they termed "a board of control that would throttle our editorial rights." Miss Arnold and Britton were appointed to replace them.

Only three persons remained on the publication's official staff last night.

The controversy which caused the resignations began with editorials assailing segregation. University Regent Roy Harris threatened action to cut off the newspaper's appropriation because of the editorial, the publication reported. Harris denied the charge, but criticized the editors for their writings and called them "squirts."

Lundy and Shipp resigned when university officials attempted to set up a board to control editorial opinion expressed in the publications.

Miss Arnold and Britton published an editorial in Friday's edition attacking the control board, then resigned.

A recent release by Associated Press

Minds Changed

The Department of Defense announced it would revoke the reserve lieutenancy of a University of Michigan student, Milo Radulovich. Reason: He associates with his father and sister, who are said to be Reds.

However, the Department evidently changed its mind because Radulovich has been reinstated with no prejudices. The only question remaining in some minds is what would have happened if he had not been able to muster strong support.

Sanctuary at Harvard

Sen. Joseph R. McCarthy took a new sideswipe at Harvard University, calling it a sanctuary "for 5th amendment cases."

Diploma by Court Action?

In one of those rare cases of court history, a student is suing a university to grant him credits leading to a diploma. John Sherba of Washington, D. C., is suing George Washington University for credits he was told he would receive for previous work done at another college. The suit was filed with a U. S. District Court.

Korean Orphans Adopted

Coat hangers and penny jars have made possible the adoption of 2 Korean orphans by the Union College Christian Association, Barbourville, Ky.

Kim Won Seuk, a 6-year-old war orphan, and another not yet identified Korean refugee, have been given a home through the Christian Children's Fund by the sale of coat hangers to nearby dry cleaners and penny jar collections.

Answer to a Damsel's Prayer are these Oklahoma A&M students who are available for dates at 70 cents an hour. Senior Joe Perry is being slicked for a night out by partners Gaylord Ortman, left, and Jerry Herrin.



Each week Union students search closets and wardrobes for abandoned coat hangers that are sold at a penny each to dry-cleaning agents. Another lucrative device has been the penny jar which bears the picture of Kim. This jar has been placed in the campus snack shack and in the nearby campus grill.

An interdenominational organization of 100 members, the college Christian Association sends \$20 each month for the support of these 2 children.

Students Attack R.O.T.C.

The Student Senate at Trinity College charged at a mass meeting Monday night, October 26, that the Air Force ROTC unit there had "overstepped its bounds and infringed upon the academic freedom of the students." The charges were made in a letter drawn by the Senate listing numerous complaints about ROTC "interference" with students and their studies.

"Since the A.F. ROTC was organized here there have been a number of complaints," the letter states.

Recently, it said, the complaints have become "so numerous that we felt we should write." One of the major complaints is said to be about a requirement that ROTC students march during half-time periods at football games, particularly the Wesleyan-Trinity game. It is not fair, the Senate asserted, that students be forced to march and be subjected to the jeers and catcalls of nonparticipating students.

Students also object to a "mixup" in excuses from class for ROTC mem-

bers to enable them to march in the Armistice Day parade. A number of those affected are scheduled on that day to attend a seminar, a period of study they cannot make up and feel will be lost to them because of an "arbitrary" ROTC regulation.

The students also brought out that men required to march on that day will be forced to miss laboratory periods. These periods must be made up at another time and will thus deprive the student of more of his free study time.

It is also claimed that arbitrary rulings by the ROTC, commanded by Lt. Col. Philip G. Hallam, require students to "march off" demerits beginning at 7:30 A.M. each Saturday if that marching time cannot be completed during the week. Students feel that ROTC men should be allowed to make up this marching time at their own convenience. They further complain that the 7:30 A.M. requirement as it stands is unreasonable.

—Hartford Courant

If the World Is to Be Unified

(Continued from page 4)

every individual is to be treated as a ray of the Divine. When you find the Buddhists saying each human individual can rise to the stature of a Buddha, that it is open to all individuals to develop the dimension of their lives which makes them akin to the Divine, the Buddhists are asserting the reality of a supreme timeless element which exists in each human individual. When the Jews say the spirit of man is the candle of the Lord, the spirit of man is not the intellectual, the emotional, or the physical something which transcends all these, standing behind them, which penetrates them, which encompasses them, when exceeding them. It is that kind of spirit of man which is said to be the candle of the Lord.

The Chinese thinker, Mencius, said he who knows himself knows Heaven. That is the argument he put up. He said, "If you know yourselves, if you know what you consist of, you will be able to learn the very Divine." He who knows himself knows the Divine. Marcus Aurelius, the Stoic, argued with us; Dig within yourselves; there you will find a fountain perpetually bubbling up; you will see there something which is not to be treated as a mere happening in the world of nature but as the source of all happenings; you have something there which is perpetually bubbling up; you are subject to the law of necessity.

AS our people would say, if you identify yourself with any objective entity, if you exceed that, if you realize that there is an element in you which transcends the series of objective happenings, that there is an element which supersedes time which exists in you, an element of timelessness, you know what is meant by saying enlightenment or

salvation. And Christ tells us, "The Kingdom of God is within you." What is that kingdom which is within us? "Know ye, not," says St. Paul, "that ye are the temple of God and the spirit of God dwelleth in you?"

Look at the statements made by these thinkers from East and West who together agreed man is not to be regarded as a mere item of objective nature, but he is to be thought of as someone who participates in another region. You look upon him, not as a product of nature, but as the offspring of the Divine. You say, to use an Upanishads phrase, we are the children of immortality; if we say the meaning is that there is an element which enables us by throwing off, if necessary, the material shackles of this world to get into the highest possible thing.

Throwing away material things is not anything which is to be regarded as unusual. Those whom we regard as the highest exemplars of godly conduct have thrown them away. Socrates drank death and realized his full true nature. Jesus died on the cross; he gave away his material body, and even if emotional preference made "this cup pass from me," even that sort of thing he gave up and said, "I surrender myself completely into Thy hands."

They all indicate one substantial fact in this world. What is real with regard to the human individual is divine purpose which he incarnates. Each one of us has his own particular ray of the divine which he reflects, his own purpose which he has to realize. He has to use his intellect, body and mind as the apparatus through which divine purpose can best be realized. You have, therefore, an awareness which is universal, which is timeless, which is located in each individual's heart. Even the most wicked

being you will come across in this world has an innocent heart which suffers no malice, which is prepared to bear any amount of pain for the purpose of promoting the interests of humanity. That is what human hearts are.

Salvation, enlightenment, are different names by which the religious teachers ask us to transcend these limitations and get in contact with that ultimate element which remains in the heart of every being. When you transcend them, when you get to that, you will have the strength, the energy, and the courage to transform this world. Religion is not to be regarded merely as an act of transcendence of the world. It is also an act of transformation of the world. Only those people can transform this world who have been able to rise to supreme heights. The best reformers, the greatest advocates of progress in this world are men impelled by such an urge. It is they who are able to leave their impress on society. They seem to stand outside history, yet they are the greatest revolutionaries in history. They are the men who make and mold history and alter it to the pattern of the vision they had in their greatest moments of insight.

IF that is religion, if that is enlightenment, if that is something where you get into contact with the ultimate reality in this world, then, knowledge, intellectual, verbal solutions, dogma, ceremony, rites are attempts at translating the experience into intellectual and practical terms. The vision transcends definition; it goes beyond words and concepts, yet it has to be expressed for the purposes of communication in knowledge which is objective, which is mediate, which is analogical. We can't regard rituals as anything more than faulty, imperfect ap-

proximations to render un verbalized experience into verbal forms. All of our dogmas, all our religions are pathways to the supreme, they are steps to enlightenment, they are guideposts, they are the things which take us from where we are to the hilltop.

It does not matter what angle of approach we adopt. It does not matter what particular road we take. What counts is sincerity of endeavor, earnestness of intention, intensity of dedication. If you are able to have that thing you are enabled to go higher up. Then when you look there, we will say we are all members of the invisible church of God though in the pathways we regarded ourselves as members of the visible church of Buddha, or Christ, or Mohammed.

As we were struggling for perfection, as we stood in the valleys below, as we tried to approach the highest point of view, then it was that our differences counted a great deal. We were this, or that, or a third thing, but those who have risen to the heights will feel they are akin to one another though they may be separated by high mountains. At the top, the spiritual landscape which you see is exactly the same thing.

Mystics, those who have had direct visions, those who are religious not at secondhand, not with their spinal cords but with the whole movement of their being, for whom religion is not an intellectual approach or an emotional aspiration, but a complete transformation of the consciousness—"Be ye transformed by the renewing of your mind"—it is those people who get there and say, "If I crucify the ego I live—yet, not, I, but Christ liveth in me." The people who are able to rise to that height are able to say the supreme eternal is there trying to animate the individual and form his life and make him a new man altogether. The purpose of religion is to make all things new and they cannot be made new by mere church attendance, by repeating the dogma, but by transforming yourself genuinely and authentically. If we are able to make inward changes, growth in our consciousness, we will regard every other individual as equally entitled to the highest development, as equally a spark of the divine, and we will then say as the Upanishad said: Renounce hatred, that is *ahimsa*; as Buddha said: Develop compassion; as Christ said: Develop love—love, active, universal, which rejects nothing, which excludes nothing, which tolerates opposition and tries to work with opposition by educating it, by illuminating it, by turning it over into goodness, and by making things which are unhallowed redeemed. That is the kind of love we are called upon to develop.

FLASH! 2x2 INCH KODACHROME SLIDE AVAILABLE

in full color, of the worship center used at the national Methodist Student Conference held at Lawrence, Kansas, December 28-January 2. This slide may be obtained postpaid for \$1 from Henry Koestline, Managing Editor of *motive*, Box 871, Nashville 2, Tenn.

Those whom we call our enemies, if we look into them with penetration, we will see as our own twin brothers. What we condemn in our enemies is an exaggerated reflection of certain dispositions we have in our own hearts. If we are intensely religious, truly spiritual, inwardly agonized souls, then any kind of pain, any kind of error, any kind of difficulty in this world will be a challenge to that loving soul to transform the world. Religion means theoretical awareness, practical sympathy. A higher, as the Upanishads call it, *ahimsa*, fearlessness and renunciation of hatred, a wisdom and compassion. Similarly for Christ, truth which makes for freedom, and love which expresses that truth. These are the great teachings put before us. We are unworthy of them.

WE are not now attempting to practice in any serious and sincere way these great lessons which have come down to us. Of course, it will mean sacrifice. It will not be a pleasant life, but then the Christian religion tells us, if you want to be truly a believer in God, take up the

cross and follow. And if there were a few individuals in different parts of the world able to practice the great truths that have been given to us by the teachers of mankind from the beginning of the world, then this world would be a different place from what it happens to be today.

My own appeal, my contention, is if the world is to be unified, it cannot be unified on the religions as they are being practiced today. It can be unified only by our getting back to that great spiritual tradition which underlies all the religions, which is at the basis of all the different religions themselves, and if you go back to the pure sources of your religion, you will find a great identity among them. It is that one constant spiritual tradition which is not Eastern or Western, but which has been in the West from ancient time. And the tradition which has been in the East in the Upanishads and in Buddhism of all types. It is falling back on that great spiritual religion which can remake this world which is so disunited, which is struggling in the dark, which does not know what to do.

Methodist Service Projects, 1954

METHODIST Service Projects describes a wide variety of vocational opportunities in the various institutions and programs of The Methodist Church. Personnel needs of the church in the fields of the ministry, the missionary enterprise, Christian education, and nursing are estimated at 5,150 persons annually. Seventy-three different categories of work are outlined in a dozen general program areas.

In addition to job descriptions, the manual contains

- a statement on a Christian philosophy of vocation
- a description of volunteer, summer-time, and short-term service opportunities, including work camps, caravans, evangelistic work, and two- and three-year missionary assignments

- an analysis of the relationship of the selective service law to church vocations
- information on Methodist student loan and scholarship funds
- a bibliography of resource material on Christian vocation
- a listing of the personnel officers of The Methodist Church

Order from: Interboard Committee on Christian Vocations
P. O. Box 871
Nashville 2, Tennessee

Price: 10 cents per copy; \$8 per hundred.

The vocations packet which has formerly been a free item will cost 15 cents.

The Various Disciplines and a Serious Look at Sex

Reviewed by

James Gladden

University of Kentucky

As Simon Doniger says in the preface to the book he has edited on *Sex and Religion Today* (Association Press, \$3), books on religion and books on sex are among the largest categories of books published. But never the twain do meet!

It was obvious that sooner or later Christian scholars would remedy this after the appearance of Alfred Kinsey's two reports on the sex behavior of humans in the twentieth century. Hardly had Kinsey's study of female practices been published before two books appeared interpreting the zoologist's rapidly becoming famous volumes. With Doniger is Seward Hiltner, *Sex Ethics and the Kinsey Reports* (Association Press, \$3), writing under the auspices of the Association Press. They have done an admirable job in setting forth, finally, several rather definitive analyses of the religious points of view.

The first to be published, *Sex and Religion Today*, is aimed at the professional religious leader who must by now be seeking some authoritative word on how to look at Kinsey's works. Seward Hiltner, professor in the Federated Theological Faculty, University of Chicago, and ordained clergyman in the Presbyterian Church, has authored "a constructive Christian appraisal of the strengths and weaknesses of the Kinsey reports and a presentation of a carefully reasoned, religion-based code of sex ethics" which both leaders and laymen, old and young, will accept as helps in developing their own and their associates' understanding of sex and sex problems.

Since the readers of *notice* are predominantly students, we can deal with the Doniger reader rather quickly. The brevity of our statement is not to be taken as depreciation, however. We join the young people in hoping ministers of our churches will purchase this and other constructive approaches to this critical matter and begin to use them as sources for sermons and pastoral guidance. If Seward Hiltner is correct (we think he is) every religious professional needs to rethink the Christian view of sex. The

Doniger edition supplies a history of that view by Roland Bainton of Yale, a statement of pastoral theology by Reuel Howe of Virginia Theological Seminary, valuable theoretic presentations by Christian psychiatrists, a Christian psychoanalyst, a Christian social hygienist, and representative Christian points of view as established by such well-known religious scholars as Peter Bertocci of Boston University, Carroll Wise of Garrett Biblical Institute, Joseph Fletcher of the Episcopal Theological School at Cambridge, and Thomas Bigham, General Theological Seminary in New York. Both he who missed such preparation in his graduate training and he who had just begun to form a sound outlook will be immeasurably helped by these specialists. Exposure to these various disciplines and their conclusions about the interrelation of religion and sex will give anyone who deals with the present concern aroused by Kinsey a good basis for discussion and guidance.

There cannot be enough said about the other volume under review. Dr. Hiltner, whose wife is also professionally engaged in the field of marriage and family as executive secretary of the National Council on Family Relations, offers to undergraduates the kind of book they have been wanting. By reading *Sex Ethics and the Kinsey Reports* one need not purchase the highly technical behavior books. One can derive what is valuable in the reports by looking at them through Hiltner's eyes. Here in language that is understandable to a sophomore is given a description of current American attitudes and practices and a fine Christian criticism of those cultural and social phenomena.

Coming out of a life-long study of Christian perspectives on sex, Hiltner's work delineates a Christian view, holds Kinsey's findings up to it, shows how the latter is weak in his understanding of what constitutes the Judeo-Christian tradition, and then evaluates the existing attitudes of both Christians and non-Christians. He closes his excellent ap-

proach with implications of contemporary analyses of sex and the relevance of the Christian view.

Kinsey's studies, Seward Hiltner believes, are of positive importance and should be continued and supported. He likens the procedures that concocted and sprung the reports to the processes that led to the atomic bomb. Without agreeing with the eminent scientist's inferences which he has drawn from his data, our author insists that the taxonomic approach is good and highly valuable, for it forces others to make interpretations of the data who might never have done so had not the disciple of zoology spent ten years securing, assembling, tabulating, and analyzing those data.

In the attempt to make such an interpretation the Chicago pastoral counselor has given, we believe for the first time for lay consumption, a systematic explanation of the Christian view of sex which includes the new developmental dimensions of modern personality sciences and healing arts. This view put summarily—and we shall try to report without giving the reader so much he will not want to or need to read the book—includes the following points:

1. *Since man is a whole or total being, sex is good if it serves the fulfillment of man as a total being, that is, if it serves God's will for man.* The Christian view includes a theistic referent.

2. *Man's total self . . . has its very existence in the community of other selves; and it is the aim of all human interrelationships in all their aspects (including the sexual) to foster the love in which spiritual or organismic selfhood is nurtured.* Peculiarly, through sex, one's personhood is "opened up" and developed through stages to a mature quality of Christian love that includes a sexual relationship as well as others.

3. *The developmental aim of sex in human life is toward a progressive integration of the several necessary levels of sexual purpose—the end point being a mature adult whose sexual life releases biological tensions, moves him toward*

depths of self-discovery, leads him toward ever-deeper love for his partner . . . , convinces him increasingly that personal fulfillment and social responsibility go hand in hand, and reveals to him the mystery of sex that is . . . radical, serious, and joyful.

4. Sex requires both intensity and steadfastness and a proper relationship between them. Not only intensity which romantic love stresses nor only steadfastness which the traditional morality emphasizes but both are necessary for modern successful Christian marriage.

5. The meaning and the good of any sex act or relationship are always dependent upon the inner meaning to the persons involved; but the sole ultimate standard for meaning or good is the judgment and love of God of which the Christian community may at times be representative. In words of Erich Fromm and contrary to Freudian prototheory the character of the person determines the kind of sex expression and is expressed through sexual relationships. A severe criticism of Kinsey at this point is introduced that a statistical total of particular kinds of sexual outlets does not tell anything about the real sexual behavior for "what appears, on superficial examination, to be the same act in one situation as in another, may not in fact be so if the character reference is made." Karl Menninger in his review and reaction to Kinsey in the *Saturday Review of Literature* (SR Sept. 26) claims that Kinsey's second volume seems to imply that sex acts are to be placed under the same heading, regardless of the motivation, if the channel or outlet is the same.

The book under review would be valuable enough if it but offered this refreshing philosophy but it goes further. It subjects the typical American attitudes toward sex to these views, shows how they are functional in satisfying basic human urges and how they are steps in the direction of the highest attitude if recognized as such and developed.

Hiltner thinks we can all be subsumed under six types or subtypes of the six major categories. He sees Kinsey as failing to know the difference between types and acting as if there are but two—those inhibited by Christian doctrines and those who are not. To Hiltner persons have forms of the following attitude complexes: Child-of-nature (sex is simply biological), Respectability-Restraint (sex must be controlled), Romantic (sex is to be expressed with one's beloved), No-Harm (sex is a private affair), Toleration (sex is individual and there are no perversions), and Personal-Interpersonal (sex is individually enhancing when both persons in the relationship are enhanced and relations of all kinds are made better).

The last attitude receives a Christian blessing (at least it approximates the Christian philosophy as Hiltner delineates it) and when used as a basis for reference can give helpful answers to many of the problems raised by all kinds of persons in this area of human activity. Each other attitude can be enriched by the personal-interpersonal one and young people, particularly, can be aided to understand their sexuality within a Christian frame of reference if they submit their questions, specific and general, to its values.

Certainly we need to make the Christian view effective in society so that, not only persons who think of themselves as Christians will know how to look at sex realistically as well as idealistically, will be absolved of guilt feelings when they act according to their best knowledge and sincere feelings, and will become witnesses of the truth, but also scientists such as Kinsey will recognize their presence and will begin to take them into account when studying.

This writer agrees with Seward Hiltner that the two Kinsey reports would have been ever so much more valuable to the American people and to that part of the population who are trying to be Christian if they had not been predicated on the assumption that the Judeo-Christian tradition operates always to inhibit and restrict. The fault we also agree lies not with Kinsey but with interpreters of Christianity. If Kinsey has not seen the enrichment that comes from a higher concept of the place of sex in a person's life it is because "we have not witnessed to the Christian view in such a way that he could actually see it operating in people's lives." We join in the hope "that this book, or others like it, may aid Kinsey to see the relevance of some things that have not previously concerned him."

THE Quadrennial Conference of the Methodist Student Movement proved one thing (perhaps many things, but of one I am sure), Methodist students and university workers can get excited over a conversation on worship. As Methodists we sometimes close the door on ecumenical worship; those who are unwilling to worship in different traditions are certainly not very ecumenically minded.

We have gone through a horrendous period of "enriching" worship. A big proportion of us think worship is "experience." We have tried to set all kinds of moods, burnt candles and bonfires like a batch of pyromaniacs, turned out the lights, and let disembodied voices intone both good and bad poetry, even, sometimes, we have read Scripture. But have we worshipped?

Where, before the war, it was often

social questions that would split a student group into passionate sides, now it is often worship. Right down the middle some student centers are now divided, and the question at issue is one of worship.

It would seem to be time the discussion of worship got down to fundamentals. In some cases, it has; in many, it has not.

A good volume to start the worship discussion is **George Hedley's *Christian Worship* (The Macmillan Company, \$4.50)**. The position of the author is that "if we are to worship aright, we first must know and understand our heritage of worship, and then must employ it to declare God's glory and our own devotion." His study of the backgrounds of different traditions is solid but not massive or given much to worrying about pedantic details. It is also practical in that he always seems to have in mind the situation in his own college where he is the chaplain. He does a good job of making the history and the meaning of worship relevant.

The history of Christian worship will help most of us see more clearly the meaning of our own reactions to different worship patterns. Locating ourselves in the tradition, we can come to a more ecumenically minded role and leave off the fatuous kind of experimentation that bemuses many. Thank goodness for a good book on what worship is, not another one that seeks to enrich it!

One of the troubles with **Howard Thurman's *Deep Is the Hunger*** and its currently published successor volume, ***Meditations of the Heart* (Harper & Brothers, \$2.75)**, is that there is the temptation to let them be substitutes for worship, when they can be fine contributions to the worship of God.

While I think I have been pleading in the start of this short review for a more objective kind of worship, which shall be offering to God, I find myself forced to praise what the mystic has to contribute to the inner life of our existence. That is the case with Howard Thurman, and it is a pleasure to find a cheap collection of material from three of the great mystics, Bernard of Clairvaux, Jeremy Taylor and Evelyn Underhill. ***The Very Thought of Thee*, edited by Douglas V. Steere and J. Minton Batten (The Upper Room, Nashville, Tenn., 35 cents)**. Mysticism (in its best sense) is not a spirit confined to any age, and the Christian mystic has a peculiar contribution to make to the life of the fellowship and more especially, the life of the individual in the fellowship.

—ROGER ORTMAYER

THE CURRENT SCENE

WATCHING WASHINGTON

by Roger Burgess

The President

The annual State of the Union address, delivered before the usual joint session of both houses of Congress, touched off more speculation than immediate action. The President spread out his program in broad, sweeping terms, leaving details on many important issues to a series of seven messages to follow. Success for the President's program, and at the same time for the Republican administration, hinges on what Congress will do to the legislative askings. Eisenhower faces one of the most evenly divided Congresses in history (in terms of Republicans vs. Democrats). And he is not at all sure of the backing of many of his own team. Both Senators and Congressmen seem to be more independent of party than they once were. This adds weight to the conclusion that if the Eisenhower suggestions are to find favor on the Hill, they must appeal to a broad representation from both parties, not only in their general intent, but in the specifics and the fine print which often spell success or failure for a bill.

Suffrage for Youth

Not the least far reaching of the specifics included in the President's major address, and of special interest to young people, was the proposal to lower the voting age to eighteen. This might well be an issue which the annual MSM United Nations-Washington seminar should consider when it meets in the Capital this month. If the age limit should be lowered it would place an even greater responsibility on Methodist young people who are becoming more and more interested and concerned with national affairs. Methodist youth and students are well over one and one half million strong, and if the age limit were lowered it would mean a sizeable increase in the number of young Methodist voters. More important, however, than the single vote of each, would be the influence a well-informed young Christian might have on his friends who would vote.

It would not be hard to visualize pretty drastic changes in the approach made by some political figures in campaigning if the new vote age went into effect. One hesitates to imagine some of the gimmicks that could be dreamed up to influence this mass of teen-age voters. However, several very valuable by-products might develop. There would certainly need to be an additional clarification and simplification of some major issues which would lead to a better understanding of the pros and cons involved, not only on the part of younger voters, but with adults as well. And Washington hands who have watched the mobs of "senior trip" teensters descend on the Capital each spring are quick to agree that for some reason the questions they ask seem more to the point, and sometimes more embarrassing to the politicians, than are those posed by adult groups.

That Senator

An issue which will be kept fairly obscure but which affects the Republican administration, and the entire country, in a drastic way had reached the "don't quote me" stage in Washington as this copy was written. The Associated Press quoted two secret senatorial sources as saying that McCarthy would propose a fund of \$300,000 for his committee's work. This is an increase of 50 per cent over the 1953 budget, which was twice as large as the 1952 figure. Main reason for the increase - the Senator has in mind hiring ten more investigators and lawyers. Interviewed on the possibility of bringing back the Democrats who resigned from his committee in 1953, the Senator was quoted as saying he would be glad to have them back but he would "not give an inch" on his claim to sole rights to hire and fire staff members.

Another interesting aspect of this budget matter is that should it be O.K.'d by his committee it must then go to the Senate floor where there is bound to be opposition. However, the Senator has declared, "I will ask for a record roll call vote on any motion to cut it (the budget request) down," and has added that he'll keep score of the dissenters so he'll know "who is in favor of digging out communists" and who isn't. It will be an interesting test of the power of intimidation.

Stuck on the Horns

Editorial

SEEKER: How can you tell Christians from other persons?

PROFESSOR: They witness.

SEEKER: To what?

PROFESSOR: To Christ.

SEEKER: There must not be any Christians on this campus.

PROFESSOR: Why?

SEEKER: I've heard no testimonies.

PROFESSOR: Perhaps they are shy.

SEEKER: Or maybe uncertain?

PROFESSOR: Possibly so. Colleges and universities do not encourage convictions, except the insistence that it is naïve to have beliefs on debatable subjects.

SEEKER: And it is gauche to be naïve, no?

PROFESSOR: Unbearable.

SEEKER: You call that relativism, don't you?

PROFESSOR: Loosely, yes, both the phony sophistication and the pose of neutralism. It's the notion that the objects of beliefs are not given or revealed, but grown, gods in man's image, as it were.

SEEKER: Well, I suppose you cannot witness to the truth unless you are certain concerning it.

PROFESSOR: Christians are certain of one thing: Christ is the Lord of life.

SEEKER: All life?

PROFESSOR: All life and all history. I would go so far as to say he is the Lord of the campus and (*sotto voce*) Lord of the Church!

SEEKER: No!

PROFESSOR: Why not?

SEEKER: There is some dispute as to whether the liberals or the communists, the monarchists or the democrats should run the affairs of men; but I never heard it disputed (except in some societies formed to protect the theologians and they for idolatrous reasons) that the ecclesiastics should not run the Church.

PROFESSOR: That is why I lower my voice when I claim that Christ is the Lord of the Church. I might get kicked out of my chair.

SEEKER: Not a convinced Christian, eh? or you would be testifying.

PROFESSOR: *Touché!*

SEEKER: But there's hope for you.

PROFESSOR: How?

SEEKER: Those noted for their loud talking are usually current versions of the Pharisees. You may be doing your best witnessing by not making a racket.

PROFESSOR: You comfort me.

SEEKER: I don't want to comfort you, just to say that as you teach, your witness is your scholarship as a Christian.

PROFESSOR: I never did think all Christians have to be good scholars, but I am convinced all Christian students should attempt to be fine scholars.

SEEKER: Correct. Poor scholars do not witness very well on the campus.

PROFESSOR: How about the dumbbells?

SEEKER: They can be saints, but not scholarly saints.

PROFESSOR: To return to your original argument; maybe there are more Christians around than you suspected, simply because you have not heard much testimony.

SEEKER: Possibly, it may be, I should not have used the word "heard," but I have the feeling there is nevertheless little of testimony.

PROFESSOR: Maybe they are keeping silent until there is evidence the university suspects what they say is true.

SEEKER: It is liable to be a permanent silence.

PROFESSOR: So, while the Christian seeks to acknowledge the prerogatives of a society of scholars, he still challenges them?

SEEKER: Precisely.

PROFESSOR: You put him on the horns of a dilemma.

SEEKER: Where better?